

MARCH, 1918

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DR. JOHN T. MILLER, Editor

1627 Georgia St.

Los Angeles, Cal.

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## The Character Builder Leag

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VOL. 31

No. 3

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How to tell if a person's friendship would be likely to be lasting or easily broken.

How to detect the difference between those who would be loyal in their domestic relations and those who would be fickle and need watching?

How to know if a woman would love her children and make a good mother?

Who would make good husbands, wives and parents and who would not.

Who would be well mated in marriage? Who would not and why not?

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# THE CHARACTER BUILDER

DEVOTED TO PERSONAL AND SOCIAL BETTERMENT

Entered at Salt Lake City, Utah, as Second-class matter, under Act of Congress of March 3rd, 1879.

VOLUME 31.

MARCH, 1918.

NUMBER 3

## Sketch of Darwen T. Roylance

By the Editor of The Character Builder



DARWEN T. ROYLANCE.

In Darwen the motor and sensory organs predominate over the nutritive as shown by the broad forehead, prominent brow, high crown, tapering face and strong chin. He is built for work requiring activity rather than for the details of office work. All the organs of his constitution appear to be in good health and may be kept in a con-

dition that will enable him to do efficient work mentally and physically, if he is careful in observing the laws of health culture.

The scientific tendencies are most marked in Darwen's organization. If he will devote his life to the study of plants, animals or people he will derive as much pleasure from such study as Charles Darwin did from the study of biology in its various phases. If Darwen will specialize in human culture branches of education he may succeed as well in keeping people from making monkeys of themselves as Charles Darwin did in arousing the question in the minds of many whether man originated from the monkey.

Darwen's countenance shows a seriousness and penetration of perception that indicate he would find great pleasure in studying the problems of physiology, psychology, sociology, ethics, civics, philosophy, economics and other branches that are related to human welfare. He does not appear to be a quick mixer and might need to cultivate his social nature if he were to devote his life to work that would constantly bring him in contact with others. His prominent brow, receding forehead and high crown show strong individuality and a tendency to study problems for himself. He believes in the doctrine of the Apostle Paul: "Prove all things and hold fast the good." The moral powers are well developed and he could easily become interested in the problems that are related to the moral welfare of the com-

munity. To him life appears to be real and earnest. He speaks as he thinks and there is never any gush, palaver or tendency to appear to be what he is not.

The constructive tendencies are well developed in Darwen. He has good planning ability and would not be likely to plunge into anything without studying the pros and cons. If the photo from which this cut was made represents him correctly he is unusually serious for a young man of his age. He should read Mark Twain and other humorous writers to cultivate the humorous side of his nature. His serious nature fits him well to study the problems of personal and social betterment and find ways and means of helping to correct the errors that retard the progress of humanity. If Darwen will specialize in the sciences suggested above he can succeed as college professor in them. He can be a successful character analyst and vocational adviser. He can become a forceful lecturer on human conservation in its various phases. If animals and plants interest him more than the study of human nature he can be a successful specialist in scientific agriculture or forestry. He might do other things successfully, but his organization shows strongest tendencies toward the natural sciences. He has the persistence, perseverance and determination to carry out his plans when they are formulated. He may at times be too positive and at such times is more easily changed thru reason than in any other way. This positiveness is one of the strongest traits of his character. None of the other powers are abnormally strong or specially deficient.

The greatest opportunities at the present time are in the work for which Darwen is best fitted. In vocational guidance the demand is much greater than the supply. This is a new vocation and requires a special training equal to that of the medical practitioner, the attorney or the worker in any of the other learned professions. The human engineer has a responsible po-

sition. If he makes mistakes in directing people to their life's work the results are more serious than the mistakes made by the civil, mechanical, mining, irrigation, or other engineer dealing with inanimate things. If Darwen were in the vocational guidance profession he would put his conscience into his work and would reduce mistakes to a minimum.

There will soon be a vocational and moral adviser in the schools of every city, and one in every county, who will be able to go into the homes and study children, helping parents to overcome discords in the characters of their children before they become serious enough to need the help of agencies outside of the home and the school. It will be much more pleasant for all concerned to do this preventive and corrective work early in the lives of children than to wait until the discords become so pronounced that the probation officer, juvenile court and reform school will be necessary to make the mental adjustments. If Darwen wishes to become a worker in this important cause he will find pleasure and success in thus doing constructive work for humanity.

#### VOCATIONAL GUIDANCE AT HARVARD.

One of the important educational changes brought about by the war is the taking over of the Vocational Guidance Bureau of Boston by Harvard University. Meyer Bloomfield, who has been its director for eight years is serving United States Shipping Board, dealing with the labor problems of shipbuilding.

Under the new title, Bureau of Vocational Guidance, the work will be under the direction of Roy W. Kelly, instructor in vocational guidance in the Graduate School.—The Survey.

God has made us for happiness as well as for work only we must find, if unhappily our parents and teachers have not, what we are fit for."—Ruskin.

# Hopes and Helps for the Young

The following lectures by Mr. Weaver were printed in book form by Fowler & Wells Company of New York in 1850 and are based upon eternal principles. They have been revised by the editor of the Character Builder and they are worthy of the careful attention of all who wish to be successful.

## MARRIAGE.

By Dr. G. S. Weaver

Marriage, the Foundation of the Social Fabric—Improper Marriage a Living Misery—Marriage Should Be Made a Study—Ignorance, the Bane of Matrimony—Importance of the Results of Marriage—Characteristics of the Sexes—Contrasts and Affinities of Character—Goodness Does Not Constitute Harmony—Duty of Nearly All to Marry—Matrimonial Candidates Classified—A True Mate the Other Half of Self—Honesty in Matrimonial Matters—Marrying for a Home, Money, or Passion—Study Thy Constitution—Harmony of Temperament—Intellectual Adaptation—Moral and Social Harmony—A Thorough Acquaintance Necessary

Of all the institutions that affect human weal or woe in the earth, none is more important than Marriage. It is the foundation of the great social fabric; and conceals within its mystic relations the coiled secret of the largest proportion of happiness and misery connected with the sublunary lot of mortals.

When God formed man, He said, "It is not good for him to be alone." So He says of each man and each woman now, "It is not good for him or her to be alone." This is the Divine annunciation written in the social constitution of the race. Not in the Bible only, but in the heart of every man and woman, it is found. A marriage-altar is erected in every soul by the Hand that made us; and at that altar the Divinity presides, solemnizing, in a covenant of eternal beauty, peace, and love, the marriage of its rightful partner. It is true that God marries the truly married. He joins the spirit partners; and what He joins no man can put asunder. Their persons may be separated, and forced into other relations, but their spirits remain locked in the eternal embraces of a divinely-appointed union.

All the blessedness, all the utility, efficacy, and happiness of the married state, depends upon its truthfulness, or the wisdom of the union. Marriage

is not necessarily a blessing. It may be the bitterest curse. It may sting like an adder and bite like a serpent. Its bower is as often made of thorns as of roses. It blasts as many sunny expectations as it realizes. Every improper marriage is a living misery, an undying death. Its bonds are grated bars of frozen iron. It is a spirit prison, cold as the dungeon of ruin. An illy-mated human pair is the most woeful picture of human wretchedness that is presented in the book of life; and yet, such pictures are plenty. Every page we turn gives us a view of some such living bondage. But a proper marriage, a true interior, soul-linked union is a living picture of blessedness, unrivaled in beauty. A true marriage is the soul's Eden. It is the portal of heaven. It is the visiting-place of angels. It is the charm indescribable of a spirit in captivity with all imaginable beauty and loveliness. It is a constant peace-offering, that procures a continual Sabbath-day sweetness, rich as the quietude of reposing angels. It is not given to words to express the refinement of pleasure, the delicacy of joy and the abounding fullness of satisfaction, that those feel whom God hath joined in a high marriage of spirit. Such a union is the highest school of virtue, the soul's convent, where the vestal fires of purity are kept continually burning.

Marriage, then, to be a blessing must be properly entered. It has its fundamental laws, which must be obeyed. Like every good institution, it is subject to fixt and invariable laws; and all its blessings are obtained by conformity to these laws. Marriage is not a mysterious wonder-working institute of the Almighty, which can not be studied by the common mind, but a simple necessity laid in man's social nature, which

may be read and understood of all men who will investigate that nature. The reasons for every enjoyment of the matrimonial life may be understood before entering upon its relations. The conditions upon which its joys and advantages are realized may be learned before hand. It should not be entered in blindness, but rather in the daylight of a perfect knowledge of its rules and regulations, its provisions and conditions, its laws and privileges so that no uncertainty shall attend its realization, no unhappy revealments shall follow a knowledge of its reality.

Marriage, then, should be made a study. Every youth, both male and female, should so consider it. It is the grand social institution of humanity. Its laws and relations are of momentous importance to the race. Shall it be entered blindly, in total ignorance of what it is, what its conditions of happiness are? Its relations involve some of the most stern duties and acts of self-denial that men are called upon to perform. Shall youth enter upon such relations without a knowledge of these duties? If they do, they must expect unhappy consequences. How unwise would be that man who should assume the responsibilities of a pilot upon one of our rivers, without any previous study either of the river or business. What folly would he exhibit who should attempt the duties of an engineer on a railroad or steamboat, in total ignorance of the nicely adjusted and powerful machinery placed under his control. What foolhardiness would he exhibit, who, in entire ignorance of the human system, should attempt to perform a critical surgical operation. And how perfectly irrational would she appear who should assume the position of a teacher of the higher sciences and accomplishments of elegant life, without any previous preparation or study. And yet, not more inconsistent would be these several courses of conduct, than his or hers who enters, unprepared by previous study and forethought, upon the earnest realities of married life. For all the professions, trades, and callings in life

men and women prepare themselves by previous attention to their principles and duties. They study them; devote time, and money, and toil to them. Every imaginable case of difficulty or trial is considered and duly disposed of according to the general principles of the trade or profession. But marriage, incomparably the most important and holy relation of life, involving the most sacred responsibilities and influences, social, civil, and religious that bear upon men, is entered upon in hot haste, or blind stupidity, by a great majority of youth. How few make this great social relation a serious study, inquiring into all its regulations and seeking useful information concerning all its blissful privileges and the duties growing out of them. No subject should be more seriously contemplated by youth than this. The nature, and character, and wonderful mystery and beauty of the sexual relation should be most carefully and studiously investigated. The entire object of this relation, both in its physical and spiritual aspects, as involving the reproduction of the Divine image in generation after generation, increasing beyond all human computation the field of sentience and moral accountability, of life, activity, progress, and spiritual glory, and uniting in the bonds of a universal relationship the vast family of men, binding them all in the silken ties of a spiritual affinity, which are the sources of universal love, and out of which grow the common duties of fraternity, which are so delightful to contemplate and glorious to realize, should be studied as the grand science of life and love. It should be studied as a source of wisdom, a means of virtue, and a fountain of love. The singular beauty and adaptedness of this relation to men in this world, is so apparent and wonderful, that no one can see and appreciate it without a feeling of gratitude to its Divine Author and Giver. It has been said that an "undevout astronomer is mad." With much more propriety might it be said, that a student of this beautiful and marvelous relation is mad. The starry

heavens is a scene of cold, shining, physical grandeur; but this relation enshrines an ardent, sold-bearing love, as rich in rational charms and enduring virtue as it is glorious in its intellectual and moral results. Then let every youth study this entire subject in all its bearings and relations with devout and serious earnestness. The physical and mental constitution of the two sexes come most legitimately within the sphere of this study. The duties that belong to each, the privileges that each may expect at the hands of the other, the respect and tenderness due from each to the other, and the constant watchfulness over and interest in each other that they should always feel, without one moment's cessation, which ought to grow out of the sexual relation, and always will if it is not abused, are most proper topics of reflection as connected with this subject.

No young man has any right to ask a young woman to enter the matrimonial bonds with him, till he is thoroly acquainted with the female constitution and character. How can he be to her that guardian, friend, and companion, which he should be, if he knows not the delicacy of her physical make, the laws to which it is subject, the gentle treatment it requires, and the sensitiveness of her feelings, the objects of her strongest respect, and the sources of her most refined pleasures. Woman is so constituted that she can bear almost everything, and still live on, and feel that her best feelings must be martyrs to her husband's coarseness or ignorance; but at the same time she has capacities for the most pure and lofty enjoyments, for refined pleasures, for exquisite delicacies of sentiment and feeling, which her husband should be able fully to gratify. This he can always do if he is properly acquainted with her nature. Woman loves the strong, the resolute, and the vigorous in man. To these qualities she looks for protection. Under the shadow of their wings she feels secure. But she wants them blended with the tender, the sensitive, and the lofty in sentiment. Her companionship, her joy, she finds

in these. It is in these that she meets her lover; to these she pours the full tides of her loving soul; and in response to these she enters the bower of conjugal felicity. He who knows not her nature, knows not how to gratify and satisfy that nature.

So woman should know the nature of man. The rough world often makes him appear what he is not. He has a vein of tenderness below the rocky strata of his worldly man, which woman should know how to penetrate and bring up for her own as well as his enjoyment. It is in this strata of tenderness that she finds her true companionship with him, and he with her. If she is ignorant of his nature, she knows not how to supply his wants or answer the calls of that nature. Their natures, tho different, are singularly adapted to each other. When his is bold and hers is trembling, she flies in gladness to him for shelter. When his is strong and hers is weak, she trustingly leans on him for strength. When hers is warm and his is cold, he gladly and lovingly nestles in her bosom, to be warmed into the resistless charms of love. When hers is confiding and his reserved, he with a deep joy opens his heart to her confidence. Man has something peculiar to his character, which is the masculine element of humanity; woman possesses a peculiarity as markt, which is the feminine element of humanity. These two, tho different, are not repulsive to each other, but strongly attractive. These peculiarities must be known, and known before marriage, or there will be seasons of unhappiness in the conjugal state. It is ignorance in these matters that causes a great amount of matrimonial infelicity. Then this very ignorance renders both young men and women incapable of selecting a companion suitable to their own natures. A good man and a good woman will not always make each other a suitable companion. They may both be very excellent people, and be so different in many respects as to render them wholly unfit for each other.

Before we can select a companion

for ourselves and do it intelligently, we must know what we want. To know this, we must know our own nature, our wants, just how we shall live and act in the married state; must know what we want a companion for, whether for work, for a home, for a drudge, for the gratification of passion, or for true companionship. Every youth should examine himself well, to see what views of life operate most strongly upon him in respect to a contemplated companionship. If they are not high and honorable, he may hope for but little real joy in the married state.

Thus we see most clearly the necessity of a thoro study of this whole subject by every youth. No one can make an enlightened choice of a companion without an enlightened view of the subject. I say every youth; for it is true that every youth should look forward to marriage as a duty which he ought to perform, not unwillingly, it is true, but gladly. The period of the latter youth should be considered and so lived as to be a meet preparation for matrimony.

The young man who marries not, except in a few exceptional cases arising out of ill health, deformity, malformation, or great perversity of temper, or eccentricity of character, fails in one of the most palpable duties of life. He deprives himself of life's most refined and exalted pleasures, of some of its strongest incentives to virtue and activity, sets an example unworthy of imitation, and fails to do much good that he ought to do to society. Moreover, he leaves one who might have made him a happy and useful companion, to pine in maidenhood of heart thru all the weary days of life, to be less useful to society than she might have been, had he performed his duty to himself and her. I would not make marriage the sole end of youths' thoughts and labors. They should prepare for a life of usefulness whether they marry or not. One may be very happy and very useful who never marries, if he lives for a worthy object in life. He or she who prepares in early youth for a true and useful life will be pre-

pared for marriage. Marriage is real life, not a moonshine shadow. To prepare for it, is to prepare for just such a life as will be a blessing to the world. The silly theorist about marriage, the lovelorn whiner, the passion-burnt anchorist, the endless talker about its sweets and pleasures, and vague longer for its privilege, are making but a poor preparation for it. It wants sober study, solid life, earnest thought, high aims and noble purposes, to prepare for the proper performance of its exalted and pleasurable duties. Such should be the preparation of every youth. But let us consider some things necessary to an intelligent choice of a companion.

We have said that God marries the truly married. This no doubt, is true. He sanctions the union of those fitted for each other. True unions are founded in congeniality of spirit. This is the fundamental law of marriage. There is a certain class of women, how large or how small, we pretend not to say, that are so nearly alike in their feelings, desires, aspirations, and spiritual characteristics, that they impress their most intimate friends in a most similar manner. There is also a certain class of men, so kindred in their natures, that when you know one you know them all, who, under similar circumstances, will always all be affected alike and act alike. Their spiritual constitutions are kindred; they are formed after the similitude of the same pattern. Call this class of men class A, and this class of women class A. Now any one of these women would make a suitable companion for any one of these men. And so of the men. Between these two classes there is a harmony, a congeniality, a kindredness, that would render them proper companions for each other. When any two of these are united, they are truly united. Their hearts flow together; their souls blend in one; their natures coalesce; their lives mingle like the meeting of two mountain streams, and flow sweetly on together. Intellectually, morally, socially, spiritually, they become one. Like the halves of the same golden globe, they meet and unite,



and their union forms a sphere or circle in the spiritual realm, in which the harmony of existence is felt and manifested. A single individual is always but half an existence or unity. The race are formed in pairs. A pair constitutes a unit, or spiritual circle, capable of feeling and manifesting the harmony of being. A single being existing alone is always inharmonious, incomplete. Something is wanting to make it whole and perfect in the play and activity of its feelings. That something is its mate. That mate is kindred with itself, the other half of itself. They think, feel, and act as one when united. Their joys, labors, trials, and hopes are the same. Their hearts beat against each other, and beat to the same time. This is a true union; it is such a union as God sanctions. These two classes of men and women should all be united. They would thus lay the foundation of a grand temple of love and harmony, the beauty and sweetness of which eye hath not seen, nor ear heard. There is also another class of women differing a little from the first, and a corresponding class of men, which should all be united. These might be called classes B. Then would follow other classes, till the whole race would be found to be properly associated in an almost innumerable number of classes or circles, one of male and another of female, thruout the whole series. To be properly united, each one of any class should be united with one of the corresponding class. If this could be universal, the race would be in harmony.

Now, suppose a man of the class A marries a woman of the class B. There must be a certain degree of inharmony existing between their natures, and a corresponding amount of unhappiness in their lives. If a man of the class A marries a woman of the class C, there will be a still greater amount of inharmony and unhappiness. And so on to the end of the chapter. The greater the difference in their natures, the greater the inharmony and unhappiness. This is the simple philosophy of marriage. Now,, the question is,

how shall we know our mates?—how shall we know the persons in the other sex which belong to the class of being that corresponds to our own?

We readily admit that this question is not so easily solved as many others. But still, with proper care, reflection, and honesty on the part of both men and women, it may be solved that mistakes need seldom occur among the enlightened for whom I write.

1. First, it is necessary for the youth of both sexes to be perfectly honest in their intercourse with each other, so as to exhibit their true character and nature. Dishonesty is, perhaps, a greater barrier even than ignorance to a proper understanding of the real character of those with whom we contemplate matrimonial alliances. Young men and women are not true to themselves. They put on false characters. They assume airs not their own. They shine in borrowed plumes. They practice every species of deception for the concealment of their real characters. They study to appear better than they are. They seek, by the adornments of dress and gems, by the blandishments of art and manner, by the allurements of smiles and honeyed words, by the fascination of pleasure and scenes of excitement, to add unreal, unpossessed charms to their persons and characters. They appear in each other's society to be the embodiment of goodness and sweetness, the personification of lofty principle and holy love, when, in fact, they are full of human weaknesses and frailties.

Now all these outward adornments and blandishments, which are not in accordance with, or the proper emblems of the inward nature and character, are so many lies told to deceive somebody into a false and wicked alliance of marriage. When young people are thus deceitful with each other before marriage, it is only just and right that they should suffer after for their wickedness. It is the just penalty of their sin. Their lives ought to be as miserable after they have been deceitful before marriage. And I believe they generally are. Another

species of dishonesty, is in the objects for which people marry. The real object of marriage is companionship. But thousands marry for a home, for standing, for money, for passion, without telling their partners that these are their objects. Such marriages are most lying frauds, base forgeries of truth, that ought to be punished with their legitimate infelicity and wretchedness. Any man or woman that will deceive an intended companion with respect to the object of marriage, is too mean to have a good companion, or to enjoy one if in his or her possession. Now that wealth and cast exert so great an influence in the world, the honest marriages have become few. What man or woman proclaims among his or her associates that station or wealth is the object for which he or she desires a matrimonial alliance? And yet, how largely these things enter into the calculations of thousands of the unmarried! Now, all these calculations are dishonest, unless they are candidly expressed, for the real and implied object of marriage is companionship.

Whoever then, would make an intelligent choice of a proper companion must be honest, and must commune with honest associates in the opposite sex. To be honest, one must act himself, be true to his interior man, make his outward life a meet expression of his inward. Thus he will be known to be just what he is. Every one has a natural intuition of kindredness, which will be an almost infallible guide when he and his associates are truly honest. But when one is under the influence of passion, or any false or wicked motive, his intuitive judgment is overwhelmed by the blinding power of that falsity, and is rendered wholly incapable of a correct decision, or of pure impressions. A dishonest man can neither trust his judgment or his impressions. They are more likely to be false than true.

Then, first of all, let youth be honest in their intercourse with each other. Thus they can know and be known, see and be seen as they really are; and natural companions will know each

other almost as soon as they meet. Souls of real kindred make feel that kindredness almost as soon as they come into each other's presence, when they associate with pure hearts and honest purposes. They give each other an impression of congeniality which is pleasing and vivid, and may be considered as the instructive indication of an internal companionship.

2. The second subject of interest and importance in our observations concerning a choice of companion, is the physical constitution and temperament. We want a companion kindred with our own souls. The character of the soul is, to a certain extent, exhibited in the outward person. A coarse, harsh, roughly organized body is never the tabernacle of a refined, sensitive, and ardent spirit; nor is a refined, delicate, physical organism the dwelling-place of a dull, stupid, unfeeling, and harsh-toned soul. There is an exact and universal correspondence between the inward and outward man. This correspondence should be studied. Harmony of spirit will always be found connected with harmony of physical constitution, with respect to temperament. If we know our own temperament, our own degree of physical activity and refinement, we may find its correspondent for our companion. We shall thus secure physical harmony, thus secure the dulcet charm of physical kindredness. This is absolutely necessary to a full spiritual congeniality.

If our temperament is upon the extreme coarseness or refinement, or upon any extreme, it is better for posterity that we choose a companion with a temperament less in the extreme than our own. However, it should always be marked with our own peculiarity. If one has very red or very light hair, it is better for his companion to have darker hair, with about the same degree of activity and refinement. The same may be said of the eyes and the general complexion. This secures about the same degree of spiritual delicacy and earnestness in the companions, and guards their posterity against extremes of temperament and

character. Their influence is also favorable upon each other, gradually bringing back the character from the extreme. This, however, does not in the least favor the idea that those of an opposite character should marry. No greater error was ever inculcated. Sometimes, however, an individual may be benefitted who has some very bad or extreme trait of character by having a companion who is the reverse upon this point. But then the good one has to be made a martyr to the bad one, which is a kind of injustice not pleasant to be endured. People seeking companionship are not willing, as a general thing, to voluntarily become literally personal sacrifices to improve the character of a contemplated companion. Then seek for harmony of physical constitution and temperament, as absolutely necessary to congeniality of spirit.

3. The next point of importance is intellectual harmony. The intellectual characters of companions should be harmonious, and of about the same degree of strength. For a philosopher to marry a ninny, is absolutely wicked. For a genius to marry a blockhead, is suicidal to happiness. For a man of highly-cultivated intellect to companion with a woman of narrow and untutored mind, is no better, and "vice versa." Intellectual enjoyments constitute a great portion of the real pleasure of life. They are solid, enduring, and satisfying. It is by the wisdom of intellect that we are guided in all our business concerns, philanthropic movements, and pleasure-seeking operations. Intellect is our pilot across the sea of life. A true and proper respect for one as a companion can not long be retained under a consciousness of that companion's inferiority. It is an equal we respect as we should a companion. It is impossible properly to respect an inferior. Let every youth, then, bear this in mind: an equal in intellectual endowment and cultivation should be a real companion.

4. A harmony in moral character and feeling is absolutely essential to a full kindredness. In no respect is con-

geniality more important than in this. In the moral nature all the virtues have their birth. This is the Lord's garden. Here are philanthropy, religion, and faith. Here are hope and duty. Without harmony here there can be no permanent happiness. Marriage should be consecrated in this region of the mind. A difference of moral strength and activity, a difference in the sentiments of duty and goodness, a difference in the religious opinions and feelings, will constantly mar, or, at least, detract from the peace and happiness of any union, however perfect in other respects. Above all things else, seek for moral harmony of soul, seek for kindredness in this highest department of mind. Most sacred of all things are the sentiments here cherished. A union must extend to the moral nature, or it can not be true and blessed.

5. Equally important is a harmony of affection. The various affections of the heart should be mutually and equally cherished. A full, perfect, and ardent congeniality should be felt in all the loves. Home, country, friends, children, parents, and companion should be loved by companions with an equal ardor of soul. The charm of congenial love has been the theme of the orator, the divine, and the poet. Without a deep and earnest mutuality in love no two should ever be married. It is love that inspires and sanctions marriage. To indulge in the privileges of matrimony without love is a species of unparalleled sinfulness. It is love that hallows and makes them virtuous by its divine consecration. In order that love may be permanently mutual, there must be a general congeniality of nature, spirit, and character. The thoughts, opinions, feelings, activities, and pleasures must be mutual. Then love assumes its highest aspect; is placed upon its only sure foundation; and glows with its native ardor, to fill the soul with its unutterable charm of charms.

A proper attention to these several particulars, in a careful and sincere study of the whole character, under the lights of the various sciences which

## THE CHARACTER BUILDER

treat of human character and life, will enable one to determine with accuracy and confidence whether any individual is truly congenial with himself. This, however, is more than a brief study of a few days or weeks. It is the study of years. It is arduous in the extreme to marry short of two or three years' acquaintance and careful study of the character of the contemplated companion. Not in a few brief interviews can the character of an individual be fully learned, or a full congeniality be discovered. Congenial spirits will more frequently be found in the walks of life and the circles of society in which we have been accustomed to move than elsewhere. Let youth be truly intelligent, sincere, and devout in the practical as well as theatrical pursuit of this subject, and almost sure will they be of securing to themselves the rich pleasures and inestimable benefits of this great institution ordained of Heaven, for human virtue, happiness, and exaltation in spirit.

### HUMAN RELATIONSHIPS.

We have yet to learn the relationships we bear to each other: how we may influence each other by our good or ill conditions. We have yet to learn that we may not do as we will with our own: for our own is others'. And who shall disguise his nature and his acts when we cannot be sure at any moment that we are free from the clairvoyant eye of some one who is observing our actions and most secret thoughts, and our whole history and character may be read at any moment! Few have the faintest idea of the influence these great truths will have upon the morals of men, and upon our notions generally. Yes, there are indeed "more truths in heaven and earth than are told of in our philosophy." Men may smile no doubt; but so they did at the railway, and the electric telegraph, and gas-light, and phrenology, and the circulation of the blood; and at the news that there were men standing with their feet towards ours; that the stars are worlds; that the earth moves

around the sun. Men have smiled and ridiculed and blasphemed against every truth as it has been revealed. When will the world learn wisdom by the past and hope for the future and be ashamed and humble when it wants knowledge? Only, I think when the philosophy of man and mind, raised from its true basis of material fact, is developed and admitted as a science by the world. That men cannot imagine beyond their knowledge, is clear from every new truth being at first considered impossible and unnatural.

Of one thing I am sure,—that we are as yet but on the very threshold of knowledge and that our social condition is depravity thru and thru, and from end to end. But the true philosopher will be all patience for the present and confidence for the future and never in haste to form intuitions in advance of knowledge and the condition of society. The world is but in its baby life and we shall not live to see its manhood when a universal law and a true philosophy shall be recognized and become the basis of men's actions, and all the false systems now existing will have past away. In the meantime I would say with Democritus, that "I would prefer the discovery of one of the causes of the works of nature to the diadem of Persia;" and with Meric Casaubon, that "I meddle not with policy, but nature; nor with evil men so much, as the evil consequences of the ignorance of natural causes. . . . My business shall be, as by example of all professions in all age, to show how men have been prone upon some grounds of nature, producing some extraordinary, tho not supernatural effects."—Henry George Atkinson.

"A large allowance to each man to choose his work according to his faculty—to live by his better hand—fills the state with useful and happy laborers."—Ralph Waldo Emerson.

It is difficult to free fools from the chains they revere.—Voltaire.

# HOME AND FAMILY

By J. H. Greer, M. D.

## LONG LIFE.

The length of life allotted to man, as mentioned in the scriptures and usually accepted as establisht, is seventy years. But this is not irrevocable, for few of the many born, live to that age and many live beyond. This particular age has only been hit upon as a sort of an average; strictly it is not even that, as so many children die under five years of age. But it is the period which every healthily born, normal being should, at least reach if no violence befall him. Scientists who measure longevity by the various epochs in our growth and decline, declare that a century is the normal duration of man's existence on earth. But really the length of life cannot as yet be estimated, for we do not know to what extent we may be able to preserve our powers, nor how much we may accomplish by using our universal life forces to renew our energies. As long as the waste of life does not exceed the renewing process, we may live and exercise all our faculties. With a good constitution, no heritage of bad traits or weakness, an obedience to the laws of health and happiness, there is no need of placing a limit to the length of man's earthly existence. There should be time enuf to develop one's capabilities, time enuf to acquire a knowledge of earth's resources, time enuf to exhaust the range of earthly experiences.

To be able to live a long, useful and happy life, one must study rational methods of living. The best and most reasonable process of preserving strength and health should be made part of the general education. From trustworthy statistics it is ascertained that man, at the present time, reaches the zenith of his mental and physical

powers between the ages of fifty-six and sixty-five. If he understands the laws of life he should not deteriorate for thirty or forty years. It is known, too, that he need not lose any mechanical skill or artistic ability he may have acquired, until long past the term of life which has been accorded him as his limit.

Michael Angelo was still giving to the world samples of his finest work at eighty-eight. Milton, lacking one sense by which men enrich their powers, did his best work at the age of fifty-seven, while Johnson manifested his highest abilities at seventy-two. In looking over the dates at which our greatest scientists and philosophers have achieved their best tasks, we see that they were at their height, a long time past what is usually considered middle age. Gladstone, Bismarck and many an other gladiator in the great sociological arena, gave proof of their unfailing vigor after the four score year mark was attained. The long active lives of these men proves that our faculties need not fail us with the flight of time. Simple living, high mental and moral aspirations, lively interest in and keen sympathy with the movements of humanity, will preserve the freshness and vitality of youth down to the last days a well spent century.

We waste too much energy in our younger days, needlessly and uselessly. When men and women do not do this, they discover they possess sufficient energy for emergencies even in advanced old age. Nearly all nervous waste is avoidable. Over-work, over-eating, dissipation, unnecessary exposures and insufficient nourishment wear out the vital forces and decrease the energies which ought to carry existence further on. Idleness, inertness, lack of proper ambition, dull our faculties and leave us rusting away. Ex-

cessive exercise apparently strengthens for the time, but generally does so at the expense of one's vitality. Trained athletes do not often reach the age of sixty, the nervous force being diminished by too rigorous exercise in youth.

During the civil war, observation proved that those soldiers could best bear the hardships of war, such as exposure to cold and wet, fatigue, lack of sleep, hunger, etc., who had lived moderate lives, enjoyed some leisure, good food and comfortable surroundings. These were found among the middle classes, the denizens of cities and villages. Men raised on farms, men accustomed to hard labor from childhood, work-hands from mills and mines, for all their apparent robustness succumbed more quickly and in larger numbers to the privations of military life. Their stores of vital force had been impaired by the reckless drafts made upon them in earlier life. Once the vital resources are injured or destroyed they cannot be restored.

The foundation of a long and happy life must be laid at the beginning, indeed it should be based on the lines of several generations behind us, for a great deal depends on the physical and mental attributes of our ancestors. We should then understand that we can economize our vital energies, and that the length and usefulness of our years are in our own keeping. If we study into the secrets of life, and are valiant and strong enough to thoroly control our habits, our appetites and desires, if we determine to be more the master than the creature of circumstances we may govern the term of life as well as the manner of it.

It is wrong to be sick, ailing, inadequate for the activities of human existence. Much depends upon what we will to be, and on our will being in accordance with the laws of nature. Nature always resists disease, and goes about her work of healing as soon as conditions will permit. A calm, well balanced frame of mind, the needful rest, the right amount of nourishment, pure air and cleanliness will almost always insure speedy recovery if no organ of

the body is seriously wasted or injured. Medicine alone does not cure. It may bring the organism into a condition wherein the healing process may proceed; it may banish the consciousness of pain which may be so intense as to interfere with the restoring work of Nature—the pain itself is an evidence of Nature's endeavors to cure—but it cannot do the work itself. The flow of life forces accomplishes that.

We must learn to live naturally if we would make the most and best of ourselves. We should eat simple food—that which a normal appetite most desires—and we should eat in moderation, never greedily or hastily. We should sleep as much as nature seems to demand and no more. We should breathe correctly, in a way which experience and observation prove are most conducive to health and strength—therefore most natural. We must labor and exercise enough each day to keep our living machinery in good order; we must keep our bodies clean; we must wear such clothing and live under such shelter as reason and experience convince us are best for our welfare. We must feel kindly toward all mankind, and we must dwell upon the most hopeful and promising aspects of our external conditions, keep cheerful and avoid all needless worry, anxiety or feelings of anger, jealousy or revenge.

An indulgence of acquired appetites or inherited abnormal tastes has a tendency to shorten life. But the natural, healthy man may satisfy his ordinary appetites as he will and feel no evil effects. A person starting out with a strong constitution, living under favorable conditions, may live to a hearty old age and tell us that he has followed no special rules in eating, drinking, exercising and resting, but has trusted to the instinctive demands of his nature. Where nothing had ever come to prevent the appetites and desires, these could be depended upon. In a case of this kind, it would probably be discovered that the habits and mode of life were those which the combined

wisdom of all the past and present pronounce helpful and natural.

Those who have lived wholesome, natural lives for a number of years, find when the emergency arises that they can endure a season of hardships better than one who has weakened his constitution either by over indulgence, or by over work, and insufficient or unwholesome food. Such a one can face the influence of an unhealthful climate, of poor food and unusual exertion without being appalled. His reserved strength and vitality, especially if he brings a brave demeanor and a cheerful, determined mind to bear upon the situation, will carry him thru any ordinary trial. The one who habitually lives according to Nature's laws, may, if he brings a peaceful, confident mind to the occasion, safely for a time, eat bad food or none, endure cold and wet and hard work and suffer or not at all.

People do life under conditions which are startlingly unfavorable up to and past middle age. They astonish others by the great amount of work they perform, by the little sleep they take, by the coarse food upon which they manage to subsist; they seem hardy and tough, but a sudden collapse is sure to come, before the time allotted for a natural life. They have lived on their capital of health and strength, and suddenly they meet the appalling realization that they are bankrupt. They can make no assignment and begin over, for each individual possesses his own portion of vital power. When once destroyed or wasted it cannot be restored.

True it is, that economic conditions at present do not allow men and women to live as they should. The majority of people work too hard and are forced to subsist on too little; they have no means of cultivating their intellectual and moral natures; they breathe poisoned air and they cannot keep their clothes and their bodies clean. But in Nature's domain there is no real lack. She furnishes food in abundance in return for a little labor, she affords fresh pure air, earth space, beauty, joy. Only by man's bad arrangements

is there an apparent lack of any of these things, for never has humanity prest too closely upon her bounteous resources. Man can restore the equilibrium of demand and supply if he will. If the minds of the people everywhere will comprehend that each and every one has the right of access to Nature's gifts, and such restoration must and shall be made—it will be done. How, this is not the time to try to tell. That force has accomplished all that civilization boasts of today. It can accomplish much more if directed right.

Too much luxury and too little work are as bad as want and too much toil. The rich man or woman who has only to conjure up a new sensation, new appetites to gratify, is no nearer health and true happiness than the toiler whose products he enjoys. The out-of-work man who is denied a chance to labor, has even a better show, for he lives close to Nature, because he must.

But every one can make the very best of his opportunities. He may believe that life is not so full of happiness that he cares to prolong it, but he should remember this; that while he lives, he will enjoy more happiness and confer much more happiness on others if he is well and cheerful and in possession of all his faculties unimpaired. There was once a time when it was considered commendable to be sick; it indicated delicacy, and called forth the active sympathies of friends to the extent that the invalid was quite a sovereign in a household. But we know today there is nothing honorable in being sick. Indeed it is something to be ashamed of; for willingly or unwillingly, knowingly or ignorantly, some of Nature's laws have been broken, and one is paying the penalty. We have no right to inflict ourselves helpless, weak and despondent upon our fellow beings, if we can possibly avoid it. Still, if one must be ill, it does not better matters to pine and lament that one must be a burden. Receive the loving care of friends cheerfully and frankly, and encourage them by your own light heartedness in accepting the situation. The world is beginning to acknowledge

that one's greatest happiness is found in what one bestows upon others, not in what one takes from them. And the good one can do, the happiness that peace we may ourselves know in the course of a long, active, wholesome life, are incalculable. To live rationally, to preserve all the faculties at their best, down to the last, is worthy of one's best and highest endeavors.

The young are usually happy in their very inexperience. The vital forces pulse thru their veins with the delightful spring of youth, and their spirits bound with eagerness and anticipations of the beautiful, untried world before them. The older people should find happiness in sympathizing with and sharing their pleasures; they should know how to direct and restrain amiably and agreeably, and to give them the benefits of their richer experience without autocratically reproaching them for their ignorance and heedless errors. A natural leader will be willingly followed, while a domineering ruler will arouse feelings of resentment and rebellion. One who is dogmatic in giving instructions concerning eating, drinking and physical exercise, is seldom heeded. Courteous, kindly suggestions are wiser and more effectual.

One may determine early in life, to keep young in feeling, interests and sympathies, and if these resolutions are firmly adhered to, until the habit of cheerfulness is well established, others will never remember that he or she is growing old. Women have preserved their loveliness and attractiveness until past the age of eighty; and men have drawn about them the brightest minds of their day, all eager to listen to the rich and lofty sentiments of well stored minds, until the last years of a century of useful life closed upon them. Those enviable characters, have ever been, genial, simple in their tastes and habits, sympathetic, progressive. Their minds are never allowed to ossify, nor their bodies to decay. To show what women may be thruout a long, lovely life, we give this illustration:

"Jane Clermont, that beautiful woman was beloved by Byron and

adored by Shelley, lately died not far from ninety years of age. Her eyes, her figure, her color and teeth remained perfect, her abundant hair, whitened by the years, only made her the lovelier, and she was charming in her manners always. Thruout her long life she invariably ate sparingly, and only simple foods, and she went out every day; above all, she always maintained a keen interest in youthful persons, and delighted in fresh and fine shots, whether they were expressed in books or conversation. Indeed, she was to the very last, a most fascinating companion for both the young and the mature. It never occurred to those about her that she was not as young as they. Her society was so eagerly sought that she was compelled to deny herself daily to an excess of visitors who were anxious to enjoy her brilliant conversation, infectious laughter and graceful personality. She always reserved an hour in every day for solitude and absolute repose of mind and body."

#### **SOLDIERS AND VACCINATION.**

A young friend of the Editor in a Middlesex Regiment writes: "I am about to go to France, and they have been trying to get me to be inoculated, but the more results you see from vaccination and inoculation the more you feel convinced it is no good.

There has been a lot of illness about, such as measles, etc. I have been up to my eyes in it, as you might say, and not caught it. I firmly believe that vaccination and inoculation make you more prone to catch these complaints. I know of a case where a man was eight months in hospital from inoculation and he is refusing to be done again. It seems that it must be done every six months to have effect, which to me goes to prove its utter uselessness."

A sister of the Editor has been lately massaging a man in a Malvern hospital whose arm after five months is still swollen and stiff from vaccination. He avers that he has been vaccinated three times and inoculated eleven times!—Vaccination Inquirer.



## The Soldier's Most Deadly Foe

In previous great wars in modern times the chief cause of death has not been bullets or exploding shells but camp diseases due to insanitary conditions. In the Spanish-American War typhoid fever and other camp diseases killed fifteen times as many soldiers as Spanish bullets. The application of modern scientific methods has almost abolished camp diseases. The up-to-date military hygiene which is being applied to the life of the soldier of today really places him under hygienic conditions in many respects far superior to those which he enjoys at home. His profession of course is a hazardous one. According to recent authority on military statistics it appears that the death rate of the soldier at the front from all causes is about three per cent per annum or thirty per thousand. This is a little less than four times the death rate of men of the same ages at home which is eight per thousand. Very few of these deaths can be attributed to insanitary conditions but there is good reason to believe that not a few of them are due to the baneful influences of the cigaret. Thru a conspiracy of kindness the soldiers not only at the front but those gathered in cantonments are being flooded with cigarets and not only permitted to smoke ad libitum, but actually urged and encouraged to do so.

If an agent of Germany should be discovered in the act of mingling with the drinking water or the daily food of the soldier the minutest quantities of a poison one-tenth as virulent as nicotine he would be dispatched in a most summary manner and another heinous crime would be charged to the account of our enemy. We have heard something about the poisoning of wells by the Germans, the use of poisonous gases and most elaborate precautions have been taken to guard the soldiers against these death-dealing agents

while at the same time they are deluging the soldier with nicotine, one of the most deadly poisons known. Nothing could possibly be more unscientific or absurd from the hygienic standpoint than the encouragement of smoking by soldiers. Instead, smoking should be prohibited. Why is the soldier kept for months under training before he is sent to the front? It is not simply to teach him military tactics, to train him how to aim a rifle or to thrust a bayonet. The most important thing accomplished for the soldier is improvement of his physique. He is put thru vigorous gymnastics, drilled for hours every day and is made to take hikes of increasing length and difficulty. The purpose of training is to develop his muscles and particularly to develop his heart so that he will be able to endure the strenuous work required of him at the front. The greatest care is taken to furnish him simple and wholesome food, to make his digestion sound, to increase his breathing power and in every way to build up his powers of vital resistance and endurance. How does the cigaret fit into this program? It serves as a tremendous backsetting influence. Its effects upon the soldier are precisely the opposite to those which his training is desired to accomplish. There is no guesswork about this. Dr. Monford, Professor of Physiology of the University of Michigan, and numerous other scientific men have made careful studies of the physiologic effects of tobacco upon the body and definitely demonstrated the following facts:

First, tobacco lessens muscular power. This fact has been so well established that for a whole generation men in training for physical encounters, for contests of various sorts, boxing, rowing, base ball, foot ball, running, while under training for the supreme tests of their powers, are invari-

ably forbidden to use tobacco. The professional runner knows that a single cigar will so weaken his heart as to insure failure. Athletes who smoke and drink in the intervals between training periods soon lose their standing and yield their places to others who, like Jesse Willard, never smoke and so are always in fine condition. Tobacco is a heart poison. There is no poison known which will more quickly paralyze the heart and damage it irreparably than will nicotine. A frog's heart removed from its body will continue to beat about twenty-four hours or even longer when kept under favorable conditions but if a small fraction of a drop of nicotine is injected under the skin of a frog or introduced into its stomach, its heart within a few seconds will forever cease to beat. A minute dose of nicotine will kill a frog quicker than the cutting off of its head. Smoking tobacco is a lung poison and smoking especially weakens lung action. Dr. Seaver of Yale proved years ago that under right conditions the lungs of non-smokers increase in capacity fifty per cent. more than did that of smokers. Great cigaret smokers are always short winded. A non-smoking military man informed the writer recently that when out with a company of soldiers on a hike he observed that the smokers were always the first to fall out by the wayside. The writer was recently informed by a medical officer in the regular army, a man who holds the rank of Colonel and who himself is not a smoker, that smoking is far less common among military officers, especially medical officers, than in former times, that an increasingly large number of army medical officers recognize the evil effects of smoking upon efficiency and have abandoned the use of tobacco but our most serious charge against tobacco is based upon the fact that it enormously lowers vital resistance. Berdin and other eminent French investigators proved years ago that nicotine very greatly reduces vital resistance. Pigeons that are normally immune to anthrax, a terribly infectious

disease, immediately succumb to it after having been given very small doses of nicotine. The investigations of the Phipps Institute of Philadelphia carried on so many years have demonstrated that smokers are twice as susceptible to tuberculosis as non-smokers. They definitely proved that the mortality from consumption is twice as great among smokers as among non-smokers. Post-mortem examinations made in hundreds of cases of persons who died of tuberculosis showed the reason for this. Tuberculosis patients comparatively seldom die from loss of lung tissue. The real cause of death is chronic poisoning resulting from continued absorption of the specific poisons produced by the tubercular poison. The kidney eliminates these poisons and in so doing is damaged by them. The consumptive ordinarily lives as long as his kidneys are able to keep his body sufficiently free from these tubercular poisons to make life possible. The pathologist of the Phipps Institute showed that the kidneys are worn out and diseased in 86% of all cases of persons dying from tuberculosis. Nicotine produces the same effects upon the kidneys that are produced by the poisons of the tubercle germs. It is plain then why smokers are twice as susceptible to tuberculosis diseases as non-smokers. Smoker who become infected with tuberculosis have only half as good a chance for recovery as non-smokers. Recently the appalling fact has been brought to light that of all the soldiers sent back from the front as incapacitated, 25% are broken down by tuberculosis disease. A medical officer just back from the front told the writer that so many of these poor fellows were hopelessly diseased that they were sent back to the front with the idea that it would be better for them to be killed by German bullets than to die by the slow torture of tuberculosis. Two causes are recognized as active in producing this extraordinary prevalence of tuberculosis disease among the French soldiers.

First, the very prevalence of tuber-

culosis thruout France where no effort has been made to arrest the ravages of this great plague.

Second, the special hardships to which the soldier is subjected in the trenches.

In the writer's opinion a third factor, more important than either one of those mentioned is the unrestricted indulgence in cigaret smoking which seems to be rapidly becoming universal among the soldiers at the front. Why should the soldier be encouraged to indulge a practice which can have no other possible effect upon him than to neutralize in a most effective manner all of the special measures brot to bear upon him for the purpose of giving him superior fortitude, strength, endurance, vigor, keenness of mind, steadiness of nerve, alertness and every other quality needed at the critical moment when the supreme effort of all his powers will be demanded. Nicotine weakens the heart, lessens endurance, diminishes breathing capacity, benumbs the sensibilities, impairs the eye-sight, stupefies the brain and depreciates every mental, physical and vital power of the man. In the writer's opinion it is at the persent moment the American soldier's most deadly foe. No medical man, no man who is familiar with the findings of science in relation to the effect of tobacco on the human body will undertake to contradict a single one of the facts above presented. The only argument offered in favor of the encouragement of the use of tobacco by soldiers is the hardships to which the soldier is subjected in the trenches. The soldier is depressed. He needs solace. He smokes and is comforted. He is lonely and homesick. The cigaret benumbs his moral sensibilities and so is a solace to him in his isolation. The soldier is cold and hungry. He smokes and in so doing blunts his sensibilities and is better able to endure his discomfort but all these effects are simply the effects of a narcotic. Why not give him some other less harmful drug? There are numerous other drugs which af-

ford more comfort with less physical damage. This argument for the cigaret altho the only one which has been offered in its behalf is anything but convincing to one who has given the matter a moment's thot. Does not the soldier in the trenches, the man who is nearest to the foe need to be keenly alive to his situation and to be in full possession of all the splendid physical powers which it is the chief aim of his long and laborious training to develop in him? The claim that the soldier needs the solace of the cigaret that it will take the edge off the trials and hardships of the trench is merely an excuse and a sentimental one at that. If the cigaret is really needed for this purpose the soldier's smoking should be confied to the trenches for the more he smokes before he gets into the trench the less comfort he will derive from smoking after he reaches the trench. Medicines to be efficient should be used only on occasion and not habitually. Certainly the argument for smoking in the trench does not apply to smoking in the cantonment where cigaret smoking is permitted without restraint. If prize fighters, wrestlers, foot ball players, sprinters and athletes of every other sort find it impossible to get into condition for their best efforts while using tobacco, the same must be true of the soldier. The direct aim and purpose of the large part of the training he receives is to make a good all-round athlete of him. This cannot possibly be done so long as he is a slave to the baneful cigaret. Just now every patriotic American is keenly awake to the necessity for defending our country against its foes. One of the most insidious and deadly of these foes to which the civilians as well as soldiers are exposed is the tobacco habit which has been growing with tremendous stride within the last two decades. Inquiry would probably discover that the present movement thruout the country having for its purpose the raising of funds to supply the soldier with cigarets was set going and is being carefully nursed by

the tobacco trust which tho supposed to have been killed is really alive and doing business in a more insidious form than ever.—Good Health.

### EXCESSIVE USE OF SUGAR AND CANCER.

Dr. Charles Mayo says that cancer has increast 700 per cent in 12 years, and that the death of every seventh individual after the age of 40, is caused by it. Dr. Mayo arrives at the conclusion that this increase has its explanation in errors connected with current methods of feeding.

If this be so, the important question to determine is the nature of the particular food that causes this alarming inroad on life and health. Is the proteid consumption in our diet on an increase? Study of consumption of foods as the different periods of history shows that since the latter part of the last century and the beginning of the present, the indulgence in meat per capita is on a decrease. We only need to recall the indulgence of English yeomen as described by Sir Walter Scott when, as a daily occurrence, entire wild boars were roasted and consumed at a single meal.

The "Lives" of eminent men in France, Germany, and England, describe feasts which in quantity and quality of proteid consumption and gross gormandizing eclipse any modern banquet. By the increase in late years of vegetarian eating houses and non-meat societies, we conclude 'hat meat consumption is on a decrease.

Nor will the comsumption of French bread, German pretzels, and the English bun, as popular in the days of Louis Quatorse and Queen Elizabeth as they are today, explain the increase in cancers. It might be that whole wheat and bran "back to nature" bread productions, crackt wheat, shredded wheat, and the breakfast foods, are to some extent responsible for the increasing cancer menace.

One ingredient in our diet, refined sugar, invites suspicion, the indulgence of which has increast in a ratio corresponding to the increasing frequency

of cancer. During the last quarter-century the consumption of manufactured sugar has increast at a rate that averages 80 lbs. yearly per capita. No other element in dietary has increast with such leaps and bounds. The prodigious feeders of the Elizabethan era, when sugar cost a guinea a pound, consumed less free sugar in months, than a modern school child consumes in a day. Indulgence of sugar has exceeded every other stimulant, even including tobacco, coffee, tea, and alcohol.

On this basis of historic accuray, if cancer is due to excess of any particular food stuff in our diet, it must be manufactured sugars, and the combinations in which sugars enter. Sugar having lost thru its extraction the principal elements of its mother substance—potassium, sodium, magnesium, iron, sulphur, oxygen, hydrogen—enters the system as a physiologic vampire.

In view of the increasing consumption of sweets in states "gone dry," sugar is used as substitute for alcohol, also women consume more than three-fourths of all sugar available.

Accelerated craving for sweets in the absence of alcohol shows the interrelation between the two. Introduced into the stomach, sugar starts the processes of fermentation that lead to the formation of alcohol, with the same stimulating influence on the nervous system as consumption of liquor has upon the cerebro-spinal system.

The substiute sugar is more disastrous than alcohol, because respectability sanctions the intoxication arising from candy indulgence. Health and efficiency are weakened by the present reckless indulgence of candy, especially among school children, a possible foundation for the cancers that follow later in life.

Hence sugars in place of unfolding into healthy nervous force, vascular power, and muscular energy, give alcohol, ammonia, uric acid, lactic acid, oxalic acid, purins, etc., according to the character of the food indulged.

Meat, like any other proteid sub-

stance, is a cause of uric acid only to the extent that its digestion and assimilation are disturbed. Uric acid holds the same relation to meat, that clinkers or half-burnt ashes hold to fuel in a furnace. Fuel properly burnt leaves no clinkers.

Meat or other foods properly oxygenated and assimilated in the body makes uric acid an impossibility. In place of uric acid, the result will be urea—complete physiologic ash. Sugar performs the same role as cotton, or any other swift combustible, in our house furnace.

In either case the oxygen is used by the lighter and more igneous fuel, while the heavier is left to smoke and smoulder in lack of adequate ignition. Applied to processes of nutrition it means inertia in place of vitality disease in place of health, premature debility, in place of efficiency.

The harmful action of sugar on the system lies in its alcoholization of body tissues. Alcoholic stimulation, so far from being an increase of life, becomes a loss of life, and like a reckless spender consumes not only the interest of the investment, but the capital itself.

It is this leakage of reserve force, due to alcoholic stimulation, that drains the system of its constitutional power of resistance. A balance system with its reserve forces in active co-operation is invulnerable to attacks by colds or microbes. Nature in the fullness of her power is adequate to deal successfully with emergencies.

Alcoholic fermentation is converted or perverted into a hot-bed for catarrhal growths, ulcers, tumors, and morbidities of all kinds and characters, developing in the degenerate tissues of the body like mushrooms or fungi in a rotten soil.

Such conditions lead to the wreck and ruin of organized structures. The local blockade of capillaries, caused by a fermentation and rotting of the disease centers, where under the strain of cellular proliferation, the living tissues become diseased.

Sugar prompts to errors of diet, as

passion prompts to bad and low morals, and human nature is perverted. Sweetening of our food perverts normal hunger into appetite and craving. Health and strength, spring from obedience of the individual to the needs and necessities of his nature.

Any indulgence below this standard of values results in weakness, suffering, and loss. When desire usurps the seat of necessity, and we indulge, not because of actual need, but because of craving, we reap disease.

Like the dogs of ancient Actyon, sugar turns to devour its own host. The diseased life is the self-seeking life, dissatisfied with the simple, normal life, it demands increase the unjustified gratification in the extraction, concentration, and intensification of the simple, but all-sufficing virtues of natures compounds.

The lesson which life must teach—if not thru health, thru suffering—is that sweetness of life should not and must not be extracted from the usefulness and service of life. Only to the extent we are responsible to nature is nature responsible to us.

Only so long as we accept nature's laws as the gauge, while enjoying their fullness and completion, will it assume the charge and guarantee for our health, power, and happiness.—Health Culture.—By Dr. Alex Emil Gibson.

Henry Suzzallo, formerly professor of philosophy of education at Teacher's College, Columbia University, New York City, and now President of the University of Washington, in an address before the National Council of Education four years ago urged the teachers of the country to organize for more effective participation in shaping educational ideals and in controlling the conditions of their own profession. Bodies of laymen, he said, usually have more direct influence upon educational legislation than groups of professional teachers. He pleaded for an organization of 500,000 public school teachers in America upon a permanent basis that would have "a day-to-day influence upon school affairs."

# The Character Builder

Published once a month by the Human Culture  
School, 1627 Georgia St., Los Angeles, California.  
Devoted to Personal and Social Betterment

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**SUBSCRIPTION RATES IN ADVANCE:**  
In the United States and Mexico ... \$1.00 a Year  
To Canada and Foreign Countries ... \$1.25 a Year  
Single Copies 10 Cents.

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## EDITORIAL

### THE MIRROR OF THE MIND.

Mind builds the brain, molds the face and controls the body. Every thought, emotion and desire of the mind is stamped upon the brain and reflected into the face. A happy feeling makes a happy look; a sad feeling, a sad look; an angry feeling, an angry look; a pouty feeling, a pouty look; a stubborn feeling, a stubborn look; a sly feeling, a sly look; a kind feeling, a kind look; an honest feeling, an honest look; a noble feeling, a noble look.

Every mental power uses a brain center and every time a power of mind is used the brain center thru which it works is developed. When powers are too strong they should not be aroused; when too weak, they should be used more than they have been. When brain centers are wounded mental powers cannot do their work well. I once saw a girl ten years of age who fell and injured the speech center of her brain. Ten days after the accident she could say only two words. In a few months the injured brain center was repaired and the girl could speak as well as before the accident. Such loss of speech is called aphasia.

Every power of the mind is good if

it is used right; all evil comes from the misuse of good powers. When the mental powers are used right they cause happiness, when abused they cause misery. In building a good character one must learn to use all the powers of the mind in the right way. As the few keys of the piano can be touched by skilled hands to play thousands of different tunes, and as the 26 letters of the alphabet can be combined to build several hundred thousand words, so the powers of the mind are combined in different ways to form the fifteen-hundred million different characters that are in the world today.

The world considers Christopher Columbus a great discoverer because he found a new country, but the people of the future will consider Dr. Gall a greater discoverer because he discovered the connections between mind and brain and gave to the world a system of mind study that is better than all others to use in studying and making characters.

In all nature, size is the measure of power when other conditions are the same. Quality, health, activity, proportionate developments and education are very important modifiers in studying human character.

Some persons have organizations as fine as silk; others, as coarse as canvas. Some have excellent health; others, are too feeble to be efficient mentally or physically. Some are remarkably quick and very active; others, slow and inactive. Some have good powers, but they have not been developed thru education. All these conditions can be told by looking at persons. Those who have large brains and bodies, and are finely organized, have good health, are well proportioned and have developed their powers thru use have greater possibilities than those who are lacking these qualities. But small heads of fine quality and good health, active bodies, harmonious developments and good education will show better results than large heads with all these modifiers deficient.

The medium sized man weighs 150 pounds, is five feet seven inches in height, and his head is 22 inches in circumference. The medium sized woman weighs 125 pounds; her height is five feet four inches, and her head circumference is 21½ inches. Persons who have such symmetry can adapt themselves to more kinds of study and work than those whose organs are not so well developed. But many undersized or oversized persons or those with less balanced constitutions make a much greater success of life than some who have a perfect balance of organization. Application must be added to organization to make a success of life. Many little men and women have done much more for themselves and humanity than those who are much larger.

The earliest method of studying character was from the facial expressions. Aristotle, the Greek philosopher, wrote books on the study of the face and the temperaments. In the Bible these words were written: "The mind of a man changeth his countenance whether it be for good or for evil, and a merry heart maketh a cheerful countenance. A man may be known by his looks and one that hath understanding by his countenance when thou meetest him."

From childhood to old age persons study the character of their friends by looking at them. The character signs of human nature should be made a part of the education in every school. The discoveries of Dr. Gall on the study of character and the building of life have been so simplified that children six years of age can understand them. There is no longer an excuse for graduating boys and girls from the grades and even from high schools without giving them a knowledge of the powers of mind and telling them how to use them in a way to form a good character.

The expression of the face and the shape of the head are not the only character signs. Much can be learned by studying the build of the body: In the human organism there are three

sets of organs: motor, sensory, and nutritive. Bones, muscles and ligaments are the motor organs; they are used in moving the body about. The brain and nerves are the sensory organs; the intellect get its information about the outer world, the nutritive processes are controlled, and the emotions and desires are expressed thru the brain and nerves. The heart, lungs, digestive organs are called the nutritive organs because they prepare and distribute the nourishment needed by the rest of the organism. As the primary colors are combined in numerous ways to form all the shades of color in art and nature so the three primary systems of the human body are combined to build all the different human forms.

If the motor predominate greatly over the others the person has a high crown; a prominent brow; a receding forehead; angular face; broad, square shoulders; long limbs that taper very little and end in large extremities. Such persons are built for work requiring strength and endurance, but not speed and fine adjustments. Like the winter fruit they mature late, but often they excel in science, constructive work and as pioneers. John Tyndall, Alfred Russell Wallace and Abraham Lincoln were of this type.

When the sensory organs predominate over the others the head is large in proportion to the body; the frontal lobes of the brain are usually strong; the shoulders slope; the limbs are slender; the palm of the hand is narrow and the fingers are long and thin. Such persons are the detail workers and are built for work requiring speed and fine adjustments; they are more finely organized than persons with the motor and nutritive organs predominating. Often they are built on a strenuous plan and need to learn to relax the nerves. As children they are often precocious and need restraining rather than urging to activity.

When the nutritive organs predominate over the sensory and motor, the cheeks are full; the face is round; the body is plump; the arms are large at

## THE CHARACTER BUILDER

the shoulder and taper rapidly; the hand next to the wrist is wide and tapers rapidly to the point of the fingers. The emotions and desires are strong giving an impulsive nature and a desire to accomplish things quickly. They are good mixers and entertainers. They do not have enuf stick-to-it-ive-ness or patience to do the plodding work of the scientist, but excel in elocution, dramatic art, vocal music and certain phases of literature.

When all the organs of the body are equally developd there is symmetry giving versatility, adaptability and a many-sided interest. There is a corresponding balance of mind resulting in talent rather than genius. The genius has a few powers predominating greatly over the others and is not found where there is symmetry of mind and body.

Dr. Frank Parsons, the pioneer in vocational guidance in Boston, said in his book on "Choosing a Vocation" that when young people came to him for help he noticed the shape of the head and whether it predominated in front, above or back of the ear, and these observations aided him in making an estimate of the character. No intelligent person believes in reading character from the bumps on the head, but all intelligent observers of human character are learning that the shape of the head is an index to the character of the person. Dr. Maudsley, the eminent scientist, in describing the well-formed head said:

"From the forehead the passage backwards should be thru a lofty vault, a genuine dome, with no disturbing depressions or vile irregularities to mar its beauty; there should be no markt projections on the human skull formed after the noblest type, but rather a general evenness of contour."

If a person has a well-formed head it is easier to live a good life than if it is badly formed. But it is possible to overcome any defects by building up the weak powers of mind. No person is responsible for the organization he has inherited, but every person should make an effort to improve life

where tendencies need changing. The poet Longfellow said:

"All are architects of life,  
Building in these walls of time.  
Our todays and yesterdays  
Are the blocks with which we build."

Some of the greatest characters of the world have been developd thru overcoming troublesome defects. Every victory won makes the person more capable in conquering other weaknesses. When there is harmony in every character there will be harmony in every home, in every community and thruout the universe. When every person learns to control self from within there will be no need for control from others. It is encouraging to know that if mistakes have been made there is no need of repeating them for a lifetime. Any person who wins control over his intellect, his emotions and his desires has won the greatest victory in the world. The first step in this battle is a knowledge of the elements of mind as discovered by Dr. Gall and his scientific followers.

### NURSING AND NURSING.

In the work of vocational guidance it is very common to hear young women say: "I want to be a nurse but my parents will not consent." Why do parents object, is it because they do not wish their daughters to render valuable service to humanity? There may be several reasons for the objections, but one of the chief reasons is that orthodox nursing needs reforming as much as the orthodox medical practice needs to be changed. To look at the tongue, feel the pulse, take the temperature, give a drug every hour or two, and look wise the rest of the time is not a life that parents care to have their daughters follow. The following extract from a hospital nurse's experience shows how one who has been thru the mill looks at that kind of nursing.

"It naturally had fallen to my lot all the years almost of my life, to hear the woeful tales of sorrow from



many persons with whom I came in contact and was driven to nursing from sheer sympathy, I soon found that my strong feelings of tenderness for those afflicted made me over-weak and unfit for duty! And so the years brot me discipline, courage and success, and lost me love, truth and purity! For as I witnest such a multitude of suffering I began to grow more and more calloused to its call until I went at the call of duty only as a machine goes which is set in motion mechanically and at the will of its operator! Something was dying in me, not my good physical health for I was most unusually robust! But something which used to speak to my inner consciousness, from my own inner self, that still small voice which men and women call the conscience for want of a better term, that thing was dying, even had died! When I found my faith in human kind departing I was appalled, I grew awhile in terror of myself until at last I settled down into the natural course of things, got into a healthy material groove, reasoned from a materialistic standpoint, lived an infidel and was from the earth earthy! My associates did the same if they were successful, and if not they retired back into the places from where they came! The men I knew were a hard lot of unprincipled physicians who wielded power in finances and politics, and we nurses were trained in their school! I grew to be a good servant of Mammon, worshipping at the shrine of a god of frivolous pleasures, working and toiling only for material recompense in dollars and cents and not because there might be a higher and holier aspiration in my daily labor than this! At last I came only to judge my friends' value for what prowess and power they held in the circles of the world's people! Just for actually what money they possessed! And I grew to live so continually on this plane of life that my sympathies were rarely if ever awakened for the better influences in life. At times when my better nature was awakened and I saw the cruelty of humanity I

wanted to go out and feed all the hungry, but with mighty effort I again laught at my insane weakness and settled down into a hospital nurse again, stayed myself down into the same wordless, stony hearted, miserable creature that the people of the world call kind and noble but alas, they do not know!

In the midst of this misery my spiritual vision was weakened and it is needless to say that I sent up a strong prayer of supplication, of pleading that I might be forgiven and deserve the happiness that possest me! My change had been brot about thru the care I had of a little waif who had been begging on the street and was severely wounded by a large van. Little Happy, that strange, pathetic little bundle of rags had given me a new birth while she was in the hospital and I began to feel the breathing of the soul growing into new thots pure and wholesome and which drove away all the old materialistic and sordid desires. I soon began to see people's souls as well as their outer covering and I was astonished to see how much more happiness there is in life than I could see before. Now all the ties and obligations of the old life seemed mean and ignoble and when I saw once and for all that the greater portion of the so-called physicians were not attending any high and holy mission of actual relief to the sick, but that their daily lives and acts of medical practice were actuated almost alone by the principles of charlatanism, lying and trickery, I was really appaled."

All reasonable people know that there are many noble physicians and nurses who are giving their lives to the service of humanity, but the system is wrong and selfish, political doctors are doing all in their power to perpetuate the worst quackery known in the healing art. There are adjustments being made in the methods of caring for the sick that must result in better things, but while these changes are being made many human lives are being sacrificed thru the greed and quackery of doctors who are

blind to the more scientific methods. As long as the medical profession is upon such a low plane, hospital nurses are unable to do ideal work.

### SEVEN MEATLESS DAYS A WEEK.

The leading hotels of the country consider starting a "Meatless Day a Week" campaign.

This is a laudable move. It is a step in the direction of cutting down the consumption of the most wasteful food that appears on the hotel and restaurant menu.

Meat saddles upon a country an economic waste that is astonishing, even in a nation whose prodigality has become a by-word.

According to careful experiments by Professor Henry, Dean of the Agricultural Department of the University of Wisconsin, an enormous amount of food is wasted in the feeding of steers, sheep, and hogs.

For example, Professor Henry has shown that for one hundred pounds of food fed to a milch cow, eighteen pounds of solids are reproduced in the milk. For a hundred pounds of food fed to fowls, only five or six pounds can be recovered in the form of poultry and eggs.

In the fattening of steers the loss is still greater; for each hundred pounds of food fed to the animal, only 2.8 pounds are recovered in the form of edible flesh.

In other words, the fattening of cattle and sheep requires thirty-five to forty pounds of vegetable food to produce one pound of actual food in the form of beef and mutton.

More than half of all the corn raised in United States is fed to domestic animals, involving a loss of food sufficient to feed all the people of the United States.

The purchasing power of a cent is small as compared with other staple foods. One cent at the prevailing prices will buy three hundred calories of oatmeal, but only eighty calories of bacon; three hundred and thirty calories of corn meal, but only sixty cal-

ories of ham; two hundred calories of rice, but only forty-five of one of the cheapest of all steaks—round steak.

And so we might go thru the list and we would find that without a single exception meats are the least economical of all foods commonly found on the American bill of fare.

Good Health, then, wishes to endorse the step proposed by American hotel men, but also to suggest a program for "Seven Meatless Days a Week."

Meat is responsible for many of the evil symptoms of constipation. It is particularly susceptible to putrefaction, and consequently in a constipated colon gives off noxious poisons that are taken into the system and produce headache, nausea, "biliousness," and a tired-out or "all-gone" feeling.

A man does not think so well nor work so well on a meat diet. One of the most virile races—intellectually and physically—of the modern world are the Japanese, who subsist upon a diet that is almost wholly vegetarian.

India, which has contributed more than any other race to the intellectual and spiritual history of the world, are vegetarians.

The Italians, whose prodigious feats of arms among the Alps have been the sensation of the great war, and have meant so much to the intellectual and artistic development of Europe, are practically a vegetarian nation.

There is, in fact, no argument in support of meat for one day a week or for seven. Let us cut it out of the menu entirely for the duration of the war, and so do our bit, not only toward conserving the nation's wealth, but likewise its health.—Good Health.

Why is a very demure young lady like a tugboat? Because she pays no attention to the swells that follow her.

Why is an undutiful son like one born deaf? Because your voice is lost to him.

Why would young ladies make good volunteers? Because they are accustomed to bear arms.

## Interesting Incidents in the Life of Thomas Alva Edison

By Dr. John T. Miller.

The life of the world's greatest inventor teaches many lessons. One reason why he has achieved such success is because he is well adapted for his work. Look at the broad, high forehead in any of the numerous portraits of him that are shown in connection with his inventions. If he had a narrow, receding forehead he might be a good observer, but he would not be able to work out the complex inventions he has given to the world. From his early childhood he was asking questions and seeking information always. His individuality was not crushed out by the routine of the school. Things that seemed his greatest misfortunes were boosts to success. His training in the school of experience and hard knocks developed moral muscle in his nature. He is a witness to the fact that the world asks: "Do you know how and can you be trusted?" When you meet the school pedants the first question they ask is: "What university did you graduate from? What degree do you hold?" With them and by their measures Edison would stand a poor show. So would Luther Burbank and other of the most useful characters the world has had.

The life of Edison teaches us that the education of the schools is not changing too soon. The evidence taken from his biography shows very plainly that if he had been judged by the Binet scale of intelligence he would have been classed as a sub-normal boy. In one of his rare personal interviews Edison said:

"I was always a careless boy, and without a mother of different mental caliber I should probably have turned out badly. But her firmness, her sweetness, her goodness, were potent powers to keep in in the right path. I

remember I used never to be able to get along at school. I don't know now what it was, but I was always at the foot of the class. I used to feel that the teachers never sympathized with me and that my father thought that I was stupid, and at last I almost decided that I must really be a dunce. My mother was always kind, always sympathetic, and she never misunderstood or misjudged me. But I was afraid to tell her all my difficulties at school, for fear she too might lose her confidence in me.

"One day I overheard the teacher tell the inspector that I was 'addled' and it would not be worth while keeping me in school any longer: I was so hurt by this last straw that I burst out crying and went home and told my mother about it. Then I found out what a good thing a good mother is. She came out as my strong defender. Mother love was aroused, mother pride wounded to the quick. She brought me back to the school and angrily told the teacher that he didn't know what he was talking about, that I had more brains than he himself, and a lot more talk like that. In fact, she was the most enthusiastic champion a boy ever had, and I determined right then that I would be worthy of her and show her that her confidence was not misplaced."

This experience of Edison justifies the criticism of the methods of the schools offered by Luther Burbank in his book "The Training of the Human Plant" pages 19-21 as follows:

"I wish to lay special stress upon the absurdity, not to call it by a harsher term, of running children thru the same mill in a lot, with absolutely no real reference to their individuality. No two children are alike. You cannot expect them to develop alike. They are different in temperament, in tastes, in disposition, in capabilities, and yet

we take in this early, precocious age when they ought to be living a life of preparation near the heart of nature, and we stuff them, cram them, and overwork them until their poor little brains are crowded up to and beyond the danger line. The work of breaking down the nervous system of the children of the United States is now under way. It is only when some one breaks absolutely away from all precedent and rule and carves out a new place in the world that any substantial progress is ever made, and seldom is this done by one whose individuality has been stifled in the schools. (This reminds one of the statement credited to Robert G. Ingersoll, that colleges are places where marble is polished and where diamonds are dimmed.—Editor C. B.) So it is imperative that we consider individuality in children in their training precisely as we do in cultivating plants. Some children, for example, are absolutely unfit by nature and temperament for carrying on certain studies. Take certain young girls, for example, bright in many ways, but unfit by nature and bent, at this early age at least, for the study of arithmetic. Very early—before the age of ten, in fact,—they are packed into a room along with from thirty to fifty others and compelled to study a branch which, at best, they should not undertake until they have reached maturer years. Can one by any possible cultivation and selection and crossing compel figs to grow on thistles or apples on a banana tree? I have made many varied and strange plant combinations in the hope of betterment and still am at work on others, but one cannot hope to do the impossible."

Another quotation from the life of Alva Edison taken from his biography, written by Francis Rolt-Wheeler and published 1915 by the MacMillan Company, shows the force of Burbanks statement. After the teachers in the schools had failed to understand Edison his mother became his teacher. She had been a teacher and conducted his lessons with the same regularity

that she had conducted her classes in the public school. We quote the words of his biographer:

"Thomas Alva, or 'Al' as he was always called, was as satisfactory a private pupil as he had been an unsatisfactory one in a class with other boys. He was serious, of tremendous application, and had a marvelously retentive memory for things which really interested him. If they did not—well, he wouldn't learn and he couldn't remember."

This remains one of Edison's greatest weaknesses. The gaps in his knowledge are as unexpected and surprising as is the extent of his information. Mathematics is his bane, and he has very little use for it. When he was building the first great central station for the electric lighting in New York, he was always in conflict over figures.

"In all that central station work," he said, many years after, "the great bugbears I had to contend with were the mathematicians. I found, after a while, that I could guess a good deal closer than they could figure so I went on guessing."

"Some one asked him how it was that his dynamos generally came up to the required power when they were built by 'guesswork,' and he replied, with a smile, 'Well I happened to be a good guesser!'"

Then, in order to show how mathematics may prove more difficult and troublesome than "guesswork," the inventor told the story how he had beaten the mathematicians at their own game. When he perfected the ordinary pear-shaped glass bulb for incandescent electric lights, he wanted to find out the exact cubic contents. He gave the problem to several eminent mathematicians and they figured it out. Their answers all differed, though only slightly.

"'You're all wrong,' said Edison and I'll show you."

"He had made a series of tin cubes each one a trifle smaller than the other. He filled a bulb with water and

poured it first into one cube, then into another, until he found the one that held exactly the same quantity of water as the bulb. Figuring the cubic contents of the cube, of course, was easy.

"This is only one side of the story. The other is the evidence that Edison was just as much forced to depend upon mathematics as any other man, only—he has someone else do to it for him. When he was on the witness stand, describing some experiments that he had made for the State of New York with regard to electrocution he stated that the temperature of a tube of water the height of a man would rise eight degrees Centigrade under the application of a certain current of electricity. The lawyer, in cross-examination, asked the inventor how many degrees that meant on the Fahrenheit scale.

"‘I don't know,’" Edison replied.

"‘You don't know!’" exclaimed the lawyer in surprise. "‘Well surely you could compute it for us?’"

"‘I don't compute such things,’" was the reply.

"‘How do you find out then?’" queried the lawyer, sharply.

"‘I ask somebody.’"

"‘Whom do you ask?’"

"‘Oh, I have men to do such things,’" the inventor answered, stifling a yawn. And, on request, he called on A. E. Kennedy, afterwards president of the Institute of Electrical Engineers, who was his head mathematician at the time."

Most persons are not in a position to employ specialists to do their work for them as Edison is, hence the public schools must teach the things that everybody needs in the ordinary affairs of life. But how much is taught in arithmetic in the eighth grades that is never used by one person out of ten thousand afterwards.

The president of one of the most popular agricultural colleges in Western America, a graduate of Cornell and specialist in mathematics, said in a convention of school superintendents that two-fifths of the arithmetic taught

in the public schools could be eliminated with profit to the student.

Edison's first patent was a vote-recording machine arranged so that it might be attached to a switch on the desk of every member of a legislative body. He took a trip to Washington in the interest of the device and showed the "recorder" to several Congressmen. After examining the recorder closely one of the most prominent Congressmen said to Edison:

"Young man, so far as I can tell, that's a mighty ingenious little instrument you've got there and it seems to work well. You couldn't monkey with a thing like that if you wanted to. That's what is the trouble with it. If everything was on the square, and no one was trying to put anything over, that machine would be a big help and save a lot of time. But it won't do?"

"Why not?" asked Edison, naturally enough.

"Because there's got to be a chance to filibuster and delay, sometimes. Quite often a piece of bad legislation comes up unexpectedly, and if the men who want it could railroad it thru, there'd be no chance of setting things right again. That machine of yours is just about the last thing we want here. You've got the right idea for an ideal state,—but this isn't idealism, This is politics. Take the thing away."

This broke Edison all up because he knew the machine was a good one. He then made up his mind that he would devote his time only to inventions that were not only useful, but for which there was a demand. His biographer in speaking of Edison's work after this experience said: "Up to this time it must be admitted, Edison had not 'found himself.' Nothing saved him but the fact that telegraph operators were scarce." It may be possible that it was at that time he received the vocational guidance from Prof. Fowler that helped him find himself.

Every youth should read the life of Edison to get courage and inspiration which will help overcome obstacles that often seem insurmountable. For—

tunately for Edison he was inventing things that would help capitalists increase their profits and they usually paid him several times as much for his inventions as he expected to get for them. Geniuses who devote their lives to things that cannot be put to commercial use often find the road more difficult to travel.

It is interesting to know that as late as 1881 the electric illumination at Menlo Park, conducted by Edison was the only one in the world. The rashness of the gas companies at that time was carried to the limit trying to paralyze their young competitor, but they failed. The electric light bulb was one of Edison's most wonderful inventions. Think into what a giant the electric illumination has grown in a few brief years. In 1881 no factories existed where electric apparatus could be made, there were no trained men to supervise, to construct, or to install an electric light system. Outside of Edison's laboratory there was no one who knew anything about electric lighting. Edison had to make the plant and teach everybody everything connected with it. The first incandescent electric light central station in the world was at Appleton, Wisconsin, with one dynamo and fifty lights.

When Edison was asked to assist the State of New York in experimentation for the purpose of establishing electrocution as a means for capital punishment he refused, point blank. He said: "I should be sorry to see electricity put to so bad a use." He refused to be present when invited with other scientists to see a man electrocuted in Sing Sing prison. He said: "There are wonderful possibilities in each human soul, and I cannot endorse a method of punishment which destroys its usefulness." Edison has a persistent belief that the main purpose of life is to create, not to destroy.

Edison's improvements in telegraphy, the telephone, phonograph and numerous other things useful to humanity will cause him to be known to future generations as one of the world's greatest characters.

### TELL HER SO.

Amid the cares of married life,  
In spite of toil and business strife  
If you value your sweet wife,  
Tell her so.

Prove to her you don't forget,  
The bond to which the seal is set;  
She's of life's sweetest the sweetest yet  
Tell her so.

When the days are dark and deep  
blue,  
She has her troubles, same as you;  
Show her that your love is true  
Tell her so.

There was a time you thought it bliss,  
To get the favor of one kiss;  
A dozen now won't come amiss—  
Tell her so.

Your love for her is no mistake.  
You feel it dreaming or awake;  
Don't conceal it. For her sake  
Tell her so.

Don't act as if she has past her prime  
As tho to please her was a crime;  
If e'er you loved her now's the time  
Tell her so.

She'll return for each caress,  
A hundred fold of tenderness;  
Hearts like hers were made to bless  
Tell her so.

You are her's and her's alone,  
Well you know she's all your own;  
Don't wait to "carve it on a stone"  
Tell her so.

Never let her heart grow cold—  
Richer beauties will unfold;  
She is worth her weight in gold,  
Tell her so.

—Detroit Free Press.

What is the difference between  
spendthrift and a feather bed? One  
hard up and the other is soft down.

What is that which is above all human imperfections, and yet shelter the weakest and most depraved, as well as the best of men? A hat.

# PHYSIOGNOMY DEFINED

## EXPRESSION.

Many persons think the nose of very little importance in reading character, but this is a mistake. It represents masculine and feminine qualities more than any other feature—shows how much power and force of mind one has, and how much of the commercial, aggressive and martial spirit—shows whether one is longheaded enough to see into a millstone, or no farther than the point of his nose. It shows whether the character is weak or strong, whether the disposition is of a turn-up or turn-down nature. If the nose is concave and turned up a little at the point, whenever such persons become offended (and such individuals take offense easily) they will manifest a sort of turn-up, go-off, get-away, leave-you-alone sort of spirit, and act as if they were afraid to have anything more to say or do with the offender. Certain animals will act in a similar manner. Take pussy, for instance. Do something she does not like, and she goes off to another part of the room, and looks at you in a half-frightened, suspicious manner, as much as to say, "You contemptible thing, what do you mean? and why do you do that?" For the turned-up nose has likewise an inquisitive disposition; but pussy never seeks revenge by making any attack upon you at any future time, nor has she just the kind of nose I have been describing; nor do human beings with this kind of nose seek retaliation or revenge in the future—they are generally contented to leave one severely alone. But the convex nose, turning down at the point, in eagle fashion, is just the opposite. Do them an injury or an imaginary evil, and they will wait for an opportunity to pounce upon you like an eagle upon his prey—not physically, perhaps, but in some manner they will take advantage of you; it may be in

a business transaction, or in the way of an injury to your character. The story of the tailor and the elephant somewhat illustrates this shade of character. A tailor was in the habit of tormenting an elephant by pricking him with his needle. The elephant did not resent it at the time, but went away to a pool of the dirtiest water he could find, and sucking up all he could carry in his proboscis, returned to the tailor and gave him the benefit of a good ducking. While examining a person having a nose of this description, I remarked that, if a person took any advantage of him or did him an injury, he would try to get even with him some time, if it was fifty years afterwards. The subject replied that he would if it were a hundred years afterwards. Such persons never forget an injury.

So significant a feature has the nose been that persons have frequently been noted and even named from peculiarities of the nose. For instance, Cicero was a nick-name; the real name of the great Roman orator was Marcus Tullius to which was added the cognomen, Cicero, from the word Cicer, a vetch or kind of chick-pea, on account of the shape or some other peculiarity of his nose, or the noses of his progenitors. So also the poet Ovid, or Publius Ovidius, was called so, from his prominent nose.

Moral courage is indicated by a long nose that stands well out from the face in the upper part adjoining the forehead; also giving a wide space between the eye-brows, as seen in the picture of Luther. Such persons will stand firm and uphold any moral truth or principle tho all the world oppose, and such a former.

The desire to climb and ascend high places, such as hills, mountains, towers and steeples, may be known by a face in its lower part, and inclines

slightly upward at the point. The mind of such a person will also have a progressive and upward tendency, will desire to rise in the scale of humanity, will, in short, be lofty-minded. Especially will the latter be true if the individual is endowed with a large amount of the organic quality.

The convex nose also indicates combativeness—the opposing, resisting, fighting and energetic spirit.

When the central part of the nose, where it joins the face, is wide, it indicates a commercial spirit, love of money or property, and desire to accumulate. When narrow, it means deficiency in that respect. When the nose is broad at the wings and sharp at the point, there is also a love of money, with a tendency to be close, or make by saving and cutting down expenses. When broad at the wings and hooked at the point, there is a desire to make money by speculation or unfair means.

The nose that stands well out from the face and of the Grecian type, indicates a love of the beautiful, or the æsthetic nature. A long nose indicates a long-headed, far-seeing, shrewd, scheming, planning mind. Are generally quick to read human nature, and are cautious but not always the most reliable or trustworthy.

Whenever you see a bump or prominence in the center of a person's nose, you may know they are inclined to argue, combat, resist, oppose or defend in some way or other; will also manifest much energy in business or any enterprise they may be engaged in. When the prominence is high up on the nose, near the frontal sinus or forehead, it indicates an aggressive spirit. When it is near the point of the nose, it means personal defense, protection of one's rights, property and person, and also betrays considerable selfishness, especially in business affairs. Such a nose will always look out for self.

Where the nostrils are wide open it is a sign of good lung and breathing power; when narrow, a deficiency.

The manner of walking corresponds and harmonizes with the habits and

disposition. A slouch and a slow hang out his signs as he walks. A man of ambition, energy and hope will walk rapidly, briskly, and take long steps.

The man who has much firmness and precision in his character will have just that kind of a walk.

Those who have an easy, graceful walk, will do things in like manner while those who seem to make an effort to walk, work and labor as if it were a task.

Beware of persons who, when viewed from behind, have a sort of meandering, shuffling, secretive kind of walk. They move along as tho they were afraid to use their legs.

Those who step heavily on the heels generally have much solidity and firmness of character. Those who walk in a tip-toe fashion are fond of dancing and prone to the sentimental side of life. Those who have a springy, up-and-down step, are happy, hopeful natures, but apt to be unbalanced mentally; in other words, have rooms to rent in the upper story.

Those who walk very lightly may have a light, mirthful, sentimental kind of character, or possess secretiveness or cautiousness, or all combined.

A person who is overflowing with conceit, egotism and vanity, will not only show it in the face and eyes, but in the dignified, self-complacent, pompous, I-don't-care kind of a walk. The head will also be erect or slightly elevated. A man who is brim-full of business, walks in a hurried and somewhat excited manner; while one who has made a fortune and retired, walks along cool, easy, leisurely and in a different.

Large self-esteem and firmness will not only cause their possessor to walk erect and stand straight, but also to sit erect, scarcely bending the body in any position. Sitting or lounging in a careless manner generally denotes deficient self-esteem.

Carnivorous animals have savage-looking eyes, but the herbivorous have mild and soft eyes. Contrast the eyes of the lion, tiger and hyena with the deer, gazelle, cow or horse. Mild



rmless, inoffensive people will have es that are mild and soft in expres- n, but stern, severe, cruel and dan- rous persons will have hard, savage, kind and somewhat repulsive-look- g eyes.

The difference in the craniological d physiognomical manifestations of e same faculties is simply this: an amination of the head reveals the ent power, or original strength of the culties, while physiognomy or the pression of the face, shows the ac- ity of the faculties and the mamer which they have been exercised, or e kind of education they have re- ived, whether good or bad. The face, wever, is much more expressive of eling than it is of thot, especially at part of the face from the eye- ows downward.

Persons who have a restless, craving, ssionate nature, are never contented less witnessing or taking part in mething exciting, such as gambling, rse-racing, or any of the sporting mes, attending some sensational ay or fashionable ball—will indulge stimulants of some kind, such as nes, liquors and tobacco. A woman o chews gum and has little ambition r anything else than to dress and at- nd fashionable, showy places of usement, and visit drinking restaur- ts, has generally the same elements character; and if she conveniently uld, would go anywhere that a man es. The common habit of picking e teeth indicates a sort of craving, eazy nature, one fond of some kind excitement.

### "WHAT SHALL I EAT."

Haven't you often askt yourself this uestion when your doctor told you to t more carbohydrates, or proteins, bulk? To help you answer it we fer the following table, which con- ins all of the more common articles diet.

Some of the foods you will find in ore than one column. Peanuts, for stance, are in both the "protein" and

the "fats" column—because they are rich in both of these elements. Re- member in using this table that car- bohydrate foods should predominate in the diet, with fats next in amount, and then protein; also that every meal should have a food that contains bulk; and that one should eat freely of those foods that afford mineral salts, which are essential to the building up of body tissue.

#### Carbohydrate

Dates, corn flakes, figs, sugar, rice, honey, breads and other wheat prod- ucts, corn products, oatmeal, pearl barley, macaroni, potatoes, sweet po- tatoes, apricots, prunes, cherries, strawberries, oranges, plums, grapes, raisins, peaches, apples, bananas, huckleberries, raspberries, cranberries, currants, figs, pears, pineapple, ruta- bagas, squash, parsnips, spaghetti,

#### Fat

Olive oil, butter, hazel nuts, almonds, pecans, brazil nuts, ripe olives, cream, buttermilk, egg yolk, pine nuts, English walnuts, hickory nuts, butter nuts, beech nuts, peanuts, cocoanut, mac- aroni, with egg, cashew nuts, cheese, cottage cheese, spaghetti cooked.

#### Protein

Cheese, eggs, cottage cheese, navy beans, soy beans, lima beans, kidney beans, pine nuts, peanuts, Brazil nuts, almonds, milk, buttermilk, English walnuts, lentils, peas (dried), hazel nuts.

#### Mineral Salts

Bran, oatmeal, whole wheat bread, rye bread, graham bread, string beans, cabbage, parsnips, celery, turnips, beets, cucumbers, radishes, asparagus, carrots, spinach, cauliflower, tomatoes, lettuce, endive, green peas, rutabagas, Swiss chard, prunes, apples, raisins, huckleberries, raspberries, turnips, kohl-rabi, currants, blackberries, figs, egg plant.

It takes great strength to live where you belong,  
When other people think that you are wrong.

# CONSTIPATION

The latter half of the nineteenth century built many fortunes out of pills. Pills, squills, and opium have built a financial nobility unequaled by that of beer and whisky. The financial world may boast of the colossal fortunes which it has built on trafficking in human health and life, but estheticism and ethics certainly cannot be proud of the mutilation and wreckt lives which represent the graduates from our sanatoria, hospitals, and "surgical plants."

As a result of medical wisdom (?), constipation is universal; and the McLeans and Beachams have taken the lion's share of glory and filthy lucre for the benefaction. But it is the elite of the medical profession that popularizes quackery by making drugs popular.

**Treatment of Constipation.**—Constipation is an affection—it is not a disease; hence, whatever the cause is, it must be sought out and removed. To use anything—any one remedy or any hundred remedies—is equivalent to limiting cause, and that shows a fallacious understanding of what constipation is. No cure can come from a treatment based on a false conception of cause.

Constipation is one prominent symptom in a syndrome which starts with indigestion; catarrhal inflammation of the throat, nasal passages, stomach, and intestine; diarrhea, alternating with constipation; intestinal indigestion; gas distention; headaches; heart palpitation; chilliness; cold hands and feet; dizziness; fermentation of starches; decomposition of proteids; constitutional toxemia, and colitis; and which ends with obstinate constipation and many collateral affections.

As to cause, it is as impossible to find a single cause as it is to find a single effect or a single remedy. The causes, as described above, can be enumerated as follows: Excessive eat-

ing; imprudent eating; eating wrong combinations, causing indigestion, fermentation, and decomposition; acidosis and toxin poisoning, which cause catarrhal inflammations of vulnerable parts; water-drinking, causing polyuria, diabetes, or Bright's disease; eating foods that are artificially prepared or which are changed in their chemical constituents in preparing them for sale; overwork; worry; in fact, anything that uses up nerve energy; overworked emotions; lack of discipline; use of stimulants of all kinds; neglect in the care of the skin; carelessness in looking after the functions of the bowels. In fact, almost any influences that produce overstimulation—resulting in enervation, imperfect elimination, intoxication, etc.—may be looked upon as so many causes making up the syndrome above mentioned.

It should be obvious to the discerning that if constipation is a prominent link in the chain of affections above described, it would be foolish to undertake to isolate that particular symptom and give it special treatment. The idea of finding a specific remedy for constipation is as absurd as it would be to discover a single remedy for catarrh, or a single remedy for toxin poisoning. Constipation should be looked upon as a leading symptom of constitutional derangement for which the blanket term, chronic toxin poisoning, is quite fitting. And when the disease is cured, it will have to be cured by righting the errors of life so as to bring the general health back to the normal. This we shall endeavor to describe in the following.

Before making any suggestions regarding cures, it shall be my endeavor to give a frank and honest criticism of the remedies usually resorted to.

Look back over medical history for the past hundred years, and what do we see regarding the bowels? Drugs and all manner of devices for cor-

ing the bowels to move. What are the results from the various schemes of cure? Failure—always failure—constipation everywhere, and increasing.

The fountain syringe, and the thousand-and-one other devices for getting water into the alimentary canal, constitute the second of a trinity of illogical plans for overcoming constipation. The first of these is pills or drugs; the second is the fountain syringe, and the third is waterlogging the bowels; and the third and last is water-drinking.

Physic for overcoming constipation should be thrown to the dogs; and, so far as intelligence is concerned, it has been abandoned. But there will always be mental slackers and stragglers on the road to reform; and this is true of drugs and physic in the treatment of constipation. They will undertake to cure inebriety without sobriety, as to cure constipation without curing toxin poisoning.

The plan of washing out the bowels is perhaps one of the most pronounced follies ever introduced for constipation. How could it be more than a palliative, when no causes are removed? Confirmed constipation will be the ultimate reward for a close attention to flushing out the bowels. Of course, there are a few who appear to be benefited; yes, there are a few who, instead of breaking every health law and continuing to live to tell the story. That fact, however, does not annul the law, nor remove the penalty for breaking it. None but the foolhardy or foolish will be governed by an apparent exception to a rule.

Enemas wash away natural mucus, and in time paralyze the bowels—leave them dead, so to speak.

On account of physic and enemas being unsatisfactory, excessive water-drinking has been pretty generally adopted. As in the case of all cures, there has been an unthinking acceptance of the suggestion that water, drunk in sufficient quantities, will overcome constipation. This is one of the great medical mistakes of this century.

As stated before, nature works out many conservative schemes; and the scheme of routing all water intake out of the body by way of the kidneys is a conservative measure. If the water is allowed to be absorbed by the bowels, it carries toxins with it, and extra intoxication takes place; hence it is railroaded out by the way of the kidneys. When the bowels are constipated for a length of time, the constipation causes colitis; then the more water drunk, the more the kidneys act, and the drier and more constipated the bowels become, because nature is endeavoring to side-step being overcome by toxin absorption. It is safe to say that the constipation accompanying colitis cannot be cured—not even relieved—by water-drinking. This constipation is eventually confirmed by hard-bread eating. Petroleum oil gives a questionable relief, and certainly will do harm when its use is continued over a long period.

The capping climax of all medical and surgical inanities is the removing of a part of the colon to cure constipation.

The cure for this form of constipation is first to stop overeating and for the time being to stop eating all cereal foods, potatoes, and dry beans.

Tensing exercises should be practiced daily, especially of the abdominal muscles.

In extreme cases there is suffering from sensitiveness to touch over the bowels, from gas distention. Toxin infection is marked by tired feeling, headaches, heart palpitation, chilliness, cold hands and feet, dizziness, etc.

The patients should go to bed and stay there; eat an apple or its equivalent in any fresh fruit, three times a day; drink no water; use an enema, every other night, of a pint of water and a teaspoonful of salt, hold it in the bowels for a half-hour, and then try to have a movement. This is a routine which I follow to stimulate the rectum for a short time at the beginning of treatment, and stop it as soon as possible. If thirst is driving and must be relieved, use a half-pint of

water in the rectum with a syringe. Thirst should be endured until secretions are established in the intestines. This is necessary for a cure, and the end cannot be accomplished until polyuria or excessive urination is overcome.

Those who have not the will-power to eat carefully, and to go without drinking until cured of constipation, need never expect to be cured of this or any other disease.

I have seen obstinate constipation overcome by this plan, so that the patient was getting a movement almost daily within a month or six weeks. Overeating must be given up forever; for as soon as a cured case returns to the old style of eating, the bowel trouble will return.

These patients complain of gas distention. Fruit does often cause trouble of this kind. There is but one way to correct it—namely, eat less and less, or fast until the gas is gone; then eat; and if the gas or other ill feelings return, fast again. Follow Rule One.

It should be understood that there is a price that must be paid, by victims of bad habits, before they can be restored to the normal; namely, stop the bad habits. No one can give up inebriating habits—drunkenness—without paying the price of much discomfort, and, in those of very sensitive natures, great pain and suffering.

It must be understood that poisoning by alcohol or any other drug, and poisoning by retained excretions, or by the toxin of decomposition of protein (animal or vegetable), or fermentation of carbohydrates (sugar and starch), are all the same. The nervous system is gradually broken down, and general weakness, or enervation, is brought on to such a degree that when the habit is broken off the victim suffers greatly. The whole organism feels the effect of the suspended stimulation. The whole body cries out its displeasure at being robbed of its stimulation. To stop any habit shocks the nervous system; but it is nonsense to think of curing in any other way.

People of no self-discipline—those who have been in the habit of indulging every desire, who dance immediately on every impulse and whim—not only have to give up their stimulating habits, but are compelled to cultivate discipline. For the first time in their lives they are compelled to say no to their desire. They suffer full as much from being forced to say no to a desire—a whim—as their nervous systems suffer from lack of the effect of the poison—stimulation—which they have given up.

Those who are self-disciplined—those who have the control that a business training gives, or the self-control that must be developed in filling any responsible position—do not find it so hard to come under rules that are rigorous enough to bring about a cure of chronic disease.

There are many disciplined people who have unwittingly brot upon themselves diseases from overeating and the use of stimulants, because they have been advised by reputable professional men to “eat good, nourishing food,” “eat to keep up the strength,” and “smoke or drink in moderation,” and they have looked upon medical men of good standing in medical societies as oracles of wisdom. When their attention has been called to the probable falsity of their teachings in this matter, they are slow—indeed, reluctant—to believe that the self-professed ethical profession is not more reliable in matters medical than someone who appears to be thinking thoughts that the schoolmen ignore or reject—someone with “peculiar views.”

It is obvious, then, that the people are divided into two classes. The first class is composed of those of no discipline—those who are self-indulgent, and who are hard to discipline because they have a right to self-indulgence. “What are people on earth for? To make ascetics of themselves? I would rather have five years and freedom than ten years with restrictions.” Which means five years of license, and enough suffering to kill the body in half the time that might be had with a dis-

ne which gives peace, comfort, and feeling of well-being that always accompanies self-control and full efficiency.

The other class are indulgent from ease—from authority. This class exalts themselves on discipline to authority. Indeed, they are disciplinarians, and, to serve authority, they do not mind becoming ascetics when necessary.

The first class are sensual and self-indulgent. And their reasoning is on a par with their lives. They believe in a system of cure which restricts them as an infringement on their personal rights. It is hard to impart enough knowledge to save them.

The second class have the discipline which enables them to follow instructions, if they can be persuaded to give up their conventional teachings—if they can be convinced that they have been taught wrong.

To cure colitis (which is another name for chronic constipation) means prolonging the life of the patient. No, there can be no cure as long as one continues to smoke, to drink, to eat too much, to live sensually.

Those with great nervous prostration must go to bed for a few weeks. The drug at first must be as suggested above: nothing but a little fruit until comfort has been secured. If not too weakening, a two or three-minutes' hot bath may be taken every morning, followed with a quick cold sponge-bath. Sponging should be followed with towel-rubbing. Friction mittens may be used to advantage in these cases.

When comfort has come, the eating must be changed a little.

For breakfast: Fruit—in the summer time, fresh fruits; in the winter time, fresh and dried fruits (raisins, figs, or figs). Apples for winter may be had by almost anyone. With an apple, two ounces of the dried fruit may be eaten.

For lunch: Two ounces of thoroughly staled bread, whole-wheat, and not more than one-fourth ounce of unsalted butter. Each morsel is to be

masticated until it turns sweet in the mouth; then take another bite, and treat it the same; and so on until the two ounces have been eaten. Then apples, or any other fresh fruit desired, may be eaten in reasonable amounts. Overeating must end if constipation is to be permanently cured.

For dinner: Stewed meat, or meat cooked in a steam cooker. Lamb, chicken, and fish are the best meats. The lamb and chicken are to be cooked very tender; the fish should be baked and served with salt, lemon, and very little, if any, butter. In cold weather, a roast may be eaten twice a week. With the meat or fish, one or two of the succulent vegetables, and a combination salad made by combining equal parts of lettuce, tomatoes (or fresh, uncooked fruit), cucumber (or celery), and a very small bit of onion. A large dinner-plate of these vegetables after they have been cut up, is the quantity required by grown-ups. The salad should be seasoned with salt and olive oil, or a mayonnaise made with lemon—no vinegar.

Never eat unless comfortable from the preceding mealtime. Then eat deliberately, masticating thoroughly, and eat all desired short of discomfort. If enough is eaten to cause discomfort, the next meal should be omitted, and another, and others, until comfort is secured. Always try to eat in quantities short of enough to bring discomfort. What kind of discomfort? Any discomfort, either of mind or body. When gas is troublesome, stop eating until comfortable, then eat less; when gas reappears, then miss a meal; etc.

Many will worry about losing flesh and looking haggard. Losing flesh cannot be avoided. It is the price that must be paid to recover health. Looking haggard can be overcome, or rather prevented, by taking exercise. The faint-hearted, the self-indulgent—the babes and boobies of humanity—will make a fuss, stew and fret, and either fail to follow instructions closely enough to get well, or cause themselves a lot more trouble than necessary.

Hopefulness, and a determination to

## THE CHARACTER BUILDER

have health at the sacrifice of any comfort, will soon put any case on the highroad to health.

Getting well quickly, or in a reasonable time, depends much upon the mental attitude. Those who have no object in life, who live with nothing higher to hope for, or look for, than the indulging of sensual appetites, are hard, if not impossible, to cure; for when their indulgences are cut off to bring health, they have nothing worth while to live for, and they become mentally deprest. They want to be cured, but they do not want to stop self-indulgence—they do not want the cause of their disease removed. Hence those who can reason should see how utterly impossible it is to cure them. They must drift from one palliative to another to secure a little relief; but a cure that means the giving-up of any habit will not be looked upon with favor, and will not be adopted.

Those who are looking for a remedy for constipation—those who wish to have a formula which they can have filled at the corner drug store, and take it, and have their constipation cured—will not appreciate my treatment. But, as stated above, there is no such thing as a specific remedy for this affection, any more than there is for any other affection. There is but one cure, and that is to right the life. Those who are suffering are unwilling to go thru a routine of treatment that will evolve into full health need never expect to overcome constipation, and its many causes and consequences. If there is one organic change, more constant than another, accompanying confirmed constipation, it is sclerosis. A well-known type is arteriosclerosis.

Those who are looking for quick cures are doomed to disappointment; for the usual quick remedies are nothing more than palliation.—Philosophy of Health.

### NO NEED FOR ATTORNEYS TO COLLECT SOLDIER INSURANCE.

The Secretary of the Treasury has announced that neither the soldiers, sailors, nor their dependents or any

beneficiaries under the soldier or sailor insurance law need employ attorneys or claim agents to collect insurance; that the employment of such intermediaries is unnecessary, inadvisable and a needless expense.

The procedure for the presentation and collection of insurance claims is very simple and the proper blanks may be secured from the Bureau of War Risk Insurance in Washington. The name of the person in the service who was killed or injured and the relationship which he bore to the person making the claim should be given. Further information or assistance required by the claimant the Bureau of War Risk Insurance will gladly furnish it.

Circulars have been sent out to claim agents and attorneys offering to assist persons entitled to the benefits of this insurance in collecting their claims. The "pension sharks," who once thrived and fattened under the pension laws, are still a rank member in this country.

It was hoped that when they were legislated out of existence we would never see their like again. But their successors seem to survive, and the action of Secretary McAdoo in giving prompt warning against these would-be profiteers under the insurance law will be commended by all.

### CALL NO LAND FREE.

By Ella Wheeler Wilcox.

Call no chain strong which holds a rusted link,  
Call no land free that holds one fettered slave.  
Until the manacled slim wrists of babies  
Are loosed to toss in childish sport and glee;  
Until the mother bears no burden save  
The precious one beneath her head until  
God's soil is rescued from the clutches of greed,  
And given back to labor, let no man  
Call this the land of freedom.

## Miscellaneous Matrimonial Matters

By S. R. Wells, in "Wedlock"

### A Love Story with a Moral

1. Asking Pa—"And so you want to marry my daughter, young man?" said farmer Bilkins, looking at the young fellow sharply from head to toes.

Despite his rather indolent, effeminate air, which was mainly the result of his education, Luke Jordan was a fine-looking fellow, and not easily moved from his self-possession; but he colored and grew confused beneath that sharp, scrutinizing gaze.

"Yes, sir; I spoke to Miss Mary last night, and she referred me to you."

The old man's face softened.

"Molly is a good girl, a very good girl," he said, stroking his chin with a thoughtful air, "and she deserves a good husband. What can you do?"

The young man looked rather blank at this abrupt inquiry.

"If you refer to my abilities to support a wife, I can assure you—"

"I know that you are a rich man, Luke Jordan, but I take it for granted that you ask my girl to marry you, not your property. What guarantee can you give me, in case it should be swept away, as it is in thousands of instances, that you could provide for her a comfortable home? You have hands and brains—do you know how to use them? What can you do?"

This was a style of catechism for which Luke was quite unprepared, and he stared blandly at the questioner without speaking.

"I believe you managed to get thru college—have you any profession?"

"No, sir; I thot—"

"Have you any trade?"

"No, sir; my father thot that with the wealth I should inherit I should not need any."

"Your father thot like a fool, then. He'd much better have given you some

honest occupation and cut you off with a shilling—it might have been the making of you. As it is, what are you fit for? Here you are, a strong, able-bodied young man, twenty-four years old, and never earned a dollar in your life! You ought to be ashamed of yourself. And you want to marry my daughter. Now, I've gotten Molly as good advantages for learning as any girl in town, and she hasn't thrown 'em away; but if she didn't know how to work, she'd be no daughter of mine. If I choose, I could keep more than one servant; but I don't, no more than I choose that my daughter should be a pale, spiritless creature, full of dyspepsia, and all sorts of fine-lady ailments, instead of the smiling, bright-eyed, rosy-cheeked lass she is. I did say that she should not marry a lad that had been cursed with a rich father; but she has taken a foolish liking to you, and I'll tell you what I'll do; go to work, and prove yourself to be a man; perfect yourself in some occupation—I don't care what, if it be honest—then come to me, and, if the girl be willing, she shall be yours."

As the old man said this he deliberately rose from the settle of the porch and went into the house.

2. Mary will Wait—Pretty Mary Bilkins was waiting to see her lover down at the garden gate, their usual trysting-place. The smiling light faded from her eyes as she noticed his sober, discomfited look.

"Father means well," she said, as Luke told her the result of his application. "And I'm not sure but he's about right, for it seems to me that every man, rich or poor, ought to have some occupation."

Then, as she noticed her lover's grave look, she said, softly—

"Never mind,—I'll wait for you, Luke."

Luke Jordan suddenly disappeared

from his accustomed haunts, much to the surprise of his gay associates. But wherever he went, he carried with him those words which were like a tower of strength to his soul: "I'll wait for you, Luke."

3. A Trade—One pleasant, sunshiny morning, late in October, as farmer Bilkins was propping up the grapevine in his front yard, that threatened to break down with the weight of its luxurious burden, a neat-looking cart drove up, from which Luke Jordan alighted with a quick, elastic step, quite in contrast with his formerly easy, leisurely movements.

"Good morning, Mr. Bilkins. I understood that you wanted to buy some butter tubs and flour barrels. I think I have some that will just suit you."

"Whose make are they?" asked the old man, as, opening the gate, he passed by the wagon.

"Mine," replied Luke, with an air of pardonable pride.

Mr. Bilkins examined them one by one.

"They'll do," he said, coolly, as he set down the last of the lot. "What will ye take for them?"

"What I askt for six months ago today—your daughter, sir."

"You've got the right metal in you, after all," he cried. "Come in, lad—come in. I shouldn't wonder if we made a trade after all."

Nothing loth, Luke obeyed.

"Molly!" bawled Mr. Bilkins, thrusting his head into the kitchen door.

4. Enter Molly—Molly tript out into the entry. The round white arms were bared above the elbows and bore traces of the flour she had been sifting. Her dress was a neat gingham, over which was tied a blue check apron; but she looked as winning and lovely as she always did wherever she was found.

She blusht and blusht and smiled as she saw Luke, and then, turning her eyes upon her father, waited dutifully to hear what he had to say.

The old man regarded his daughter for a moment with a quizzical look.

"Moll, this young man—mayhap you've seen him before—has brot me

a lot of tubs and barrels, all of his own make—a right good article, too. I asks a pretty steep price for 'em, but if you are willing to give it, well and good; and hark ye, my girl, whatever bargain you make, your father will ratify.

As Mr. Bilkins said this he considerably stepped out of the room, and will follow his example. But the kind of bargain the young people made can be readily conjectured by the speedy wedding that followed.

Luke Jordan turned his attention to the study of medicine, of which profession he became a useful and influential member; but every year, on the anniversary of his marriage, he displayed his mother-in-law by some specimens of the handicraft by which he won what he declares to be the best and dearest wife in the world.

#### Growing Old Together—Beauty of Age

"The most beautiful face that ever was," Alexander Smith says, "is made yet more beautiful when there is laid upon it the reverence of silver hair. Men and women make their own beauty or their own ugliness. Sir Edward Bulwer Lyton speaks in one of his novels of a man 'who was uglier than he had any business to be;' and, if he could but read it, every human being carries his life in his face, and is good looking, or the reverse, as that life has been good or evil. On our features the fine chisels of thought and emotion are eternally at work. Beauty is not the monopoly of blooming young men and white-and-pink maids. There is a slow-growing beauty which only comes to perfection in old age. Grace belongs to no period of life, and goodness improves the longer it exists. I have seen sweeter smiles on a lip of seventy than I ever saw on a lip of seventeen. That is the beauty of youth, and there is also the beauty of holiness—a beauty much more seldom met; and more frequently found in the arm-chair by the fire, with grandchildren around his knee, than in the ball-room or the promenade. Husband and wife who have fought the



world side by side, who have made common stock of joy and sorrow, and aged together, are not unfrequently found curiously alike in personal appearance and in pitch and tone of voice—just as twin pebbles on the beach, exposed to the same tidal influences, are each other's alier ego. He has gained a feminine something which brings his manhood into full relief. She has gained a masculine something which acts as a foil to her womanhood. Beautiful are they in life, those pale winter roses, and death they will not be divided. When death comes, he will not pluck one, but both."

### Don't Marry a Drunkard

There is no more important problem in medical science than that of the production of physical degeneracy in children, by the intemperance of parents and it is one peculiarly appropriate for discussion at the present time. The London Lancet says: "A novel point in the consideration of this subject was lately brot under the notice of the Pathological Society, by Dr. Langdon Down. The gentleman exhibited a case of arrest of development and growth in a child five years of age, who had only the intellectual condition of one of nine months. She weighed 22 pounds, and measured 2 feet, 3 inches. There was no deformity, but the child preserved its infantile character. Dr. Down called attention to this case as a typical one of a species of degeneracy of which he had seen several examples. They all possess the same physical and mental peculiarities; they formed, in fact, a natural family. He had known them to live to twenty-two years, still remaining permanent infants—symmetrical in form, just able to stand by the side of a chair, to utter a few monosyllabic sounds, and to be amused with childish toys. Dr. Down (who naturally from large and rare experience gained at Earlsworth, speaks with peculiar authority on such a matter) had found so close a resemblance between the instances, even to the extent of facial expression and contour, that he had been

led to regard this variety of degeneracy to have unity of cause. In several cases he had had strong grounds for holding the opinion that these children were procreated during the alcoholic intoxication of one or both progenitors. In the case presented to the Society, there were no antecedent hereditary causes of degeneracy to be discovered. The first child was healthy; then the husband became an habitual drunkard, and there is reason to believe that the second and third children were begotten during intoxication, and they were both cases of this peculiar arrest of growth and development. The husband then entered on an industrious and sober career, and the fourth child, now fifteen months old, is bright and normal in every respect. Dr. Down pointed out that these cases were an entirely different class from those which arise from being the offspring of parents who had become degenerate from chronic alcoholism. The question her broacht is a very important one for the physician and philanthropist."

### A Young Lady's Soliloquy

Uselessly, aimlessly drifting thru life,  
What was I born for? "For somebody's wife,"  
I am told by my mother. Well, that being true,  
"Somebody" keeps himself strangely from view,  
And if naught but marriage will settle my fate,  
I believe I shall die in an unsettled state.  
For, tho I'm not ugly—pray, what woman is?—  
You might easily find a more beautiful phiz;  
And then, as for temper and manners, 'tis plain,  
He who seeks for perfection will seek here in vain.  
Nay, in spite of these drawbacks, my heart is  
perverse,  
And I should not feel grateful, "for better or worse."  
To take the first booby that graciously came  
And offered those treasures—his home and his name.  
I think, then, my chances of marriage are small;  
But why should I think of such chances at all?  
My brothers are all of them younger than I,  
Yet they thrive in the world—why not let me try?  
I know that in business I'm not an adept,  
Because from such matters most strictly I'm kept  
But—this is the question that puzzles my mind—  
Why am I not trained up to work of some kind?  
Uselessly, aimlessly drifting thru life,  
Why should I wait to be "Somebody's wife?"\*

\*This young lady's question is a pertinent one; and tho her mother is quite right, no doubt, in regard to her proper destiny, there is no good reason why she should be "drifting about" in the way described, waiting for "somebody" to turn up. She should set herself resolutely to work at something. Show her ability to take care of herself, and, ten to one, "somebody" will very kindly "propose" to save her the trouble, by "engaging" her to take care of him! We advise all those fair ones similarly situated to try it.

(To be Continued).

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### FOR THE MAN WHO FAILS.

The world is a snob, and the man who wins  
Is the chap for its money's worth;  
And the lust for success causes half  
Of the sins  
That are cursing the brave old earth.  
For it's fine to go up, and the world's  
Applause  
Is sweet to the mortal ear;  
But the man who fails in a noble cause  
Is a hero that's no less dear.

'Tis true enuf that the laurel crown  
Twines but for the victor's brow;  
For many a hero has lain him down  
With naught but the cypress bough.  
There are gallant men in the losing  
fight

And as gallant deeds are done  
As ever graced the captured height  
Or the battle grandly won.

We sit at life's board with our nerves  
high strung  
And we play for the stake of fame,  
And our odes are sung and our banners  
hung  
For the man who wins the game.  
But I have a song of another kind  
That breathes in these fame-wrought  
gales—  
An ode of the noble heart and mind  
Of the gallant man who fails!

The man who is strong to fight his  
fight,  
And whose will no front can daunt,  
If the truth be truth and the right be  
right,  
Is the man that the ages want.  
Tho he fail and die in grim defeat,  
Yet he has not fled the strife,  
And the house of earth will seem more  
sweet  
For the perfume of his life.  
—Paul Lawrence Dunbar.

What is the difference between a  
butcher and a flirt? One kills to dress,  
the other dresses to kill.

What is the oldest lunatic on  
record? Time out of mind.

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